

China's Millions

North American Edition

ILLUSTRATED

1909

CHINA INLAND MISSION

PHILADELPHIA, PA.
TORONTO, CAN.



KULING, KIANGSI, PROVINCE

The mountain retreat, during the summer months, for many missionaries and business people in China. In the foreground, the China Inland Mission school, hospital and homes.

CHINA'S MILLIONS

GENERAL INDEX

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CHINA'S MILLIONS

TORONTO, JANUARY, 1909

He Abideth Faithful

BY THE LATE REV. J. HUDSON TAYLOR

— "Is thy God, whom thou servest continually, able . . . ?"—DANIEL 6 : 20.

IN every age unbelief "with a lamentable voice" asks, as did Darius, this question, and in every age it has been the privilege of God's witnesses to give triumphant reply.

As at the threshold of a new year we look back on the way by which the Lord has led us, we find a new occasion to raise our Ebenezer and afresh to build upon it our Jehovah-Jireh.

The very existence of the China Inland Mission is a standing testimony, more forcible than words, to God's faithfulness in answer to prayer. The Mission was born of prayer, nourished by prayer, and is still sustained from month to month only in answer to earnest prayer. It has grown from very small beginnings to its present dimensions; but this means that instead of a few subjects for prayer, there are now many needs, many dangers, many difficulties, all of which cast us daily on Him whom we love and serve, and who never fails us.

In the formation of the Mission, more than forty years ago, it was seen that the *Divine plan to obtain laborers* was to pray the Lord of the harvest to thrust them forth. As we have needed workers, we have done this, with the result that there are in connection with the Mission missionaries drawn from many places into which we had never been.

As to Funds: We saw that we had the Divine warrant to go forward in the Lord's work resting on His words, "Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you," that we had the Divine assurance, "Your Father knoweth that ye have need of these things." And to-day we rest upon these promises and are not disappointed. We do not publish donors' names, we make no collections, we have no reserve funds, we never go into debt; our path now is as much walking on the waters as it was at the beginning—month after month, it is quite a frequent experience not to see how the pecuniary need will be met until close upon the time when it is necessary to remit to China; and yet—

"In some way or other,
The Lord *does* provide."

Have we not great cause to praise God, that while thus depending wholly upon His bounty, we have never had to decline one suitable candidate, or to abandon any work begun in His Name merely from lack of pecuniary support? On the other hand, we have from time to time taken the limitation of supplies as Divine guidance not to commence certain new works in the way or at the time they were first proposed.

Not only is the number of missionaries continually

on the increase, but all other needs grow proportionately. Beside the native helpers supported by native funds, there are several hundreds who, together with their families, are provided for through the Mission.

And as to Open Doors: When the Mission was commenced it was generally believed that it was not practicable to reside in inland China; but we went forward prayerfully, trusting in His Word, "All power is given unto me; go ye therefore. . . . And, lo, I am with you always!" We have not been disappointed in this expectation either. He who holds the key of David, who opens and no man shuts, has set before us hundreds of open doors in the inland provinces of China, and in inland stations of coastal provinces, so that now in inland stations and out-stations there are resident missionaries or native evangelists day by day proclaiming the Glad Tidings of great joy.

But the best remains to be told. All the foregoing continuous answer to prayers are but a means to the great end—the *salvation of souls* and the furtherance of Christ's kingdom. Many of the souls who have accepted Christ through God's working with us were over sixty or seventy or eighty years of age when converted, and after short, faithful service were taken to that everlasting home which is such a glorious contrast to the comfortless abodes in which their earthly lives were spent. Many have entered the heavenly mansions who never had an opportunity of joining the Church on earth; and when we realize, in some feeble measure, the value of one precious soul, what praise and thanks can we give to Him for the many thousands who are already present with the Lord, and for the ever-increasing number of those who are living, and in many cases suffering, for Him below?

In concluding, we should like to ask for earnest prayer that the missionaries and native converts may be preserved in peace and health and safety, for truly they dwell where Satan's seat is. Pray that they may be increasingly filled with the Spirit and used as soul-winners, and that He who has hitherto helped us may continue to remind His servants of the pecuniary needs of the work, and may abundantly bless and reward those who minister of their substance. Ask, too, His special blessing on those faithful servants who "have nothing too precious for their Jesus," and who give the best gift of all, son or daughter, to—

"Go with the name of Jesus to the dying,
And speak that Name in all its living power."

The Great Mistake

BY REV. WILLIAM J. ERDMAN, D.D.



Photo by]

[Mr. C. H. Stevens

A PRESENT OF EGGS FOR THE PASTOR



Contrast the expression on the faces of the two women

A BLIND BEGGAR-WOMAN

IT is the fatal mistake to look upon Christianity as only a system of morals or source of high ideals or the mere equivalent of the golden rule. Christianity is more than conduct; it consists of facts, things done; ethics of things to do; and in the Christian life the things to do spring from a belief in things done, in essential realities.

There are two facts, chief and supreme with God, and which He regards with an infinite jealousy, the deity of Jesus Christ and His death for sinners as the expression of the deepest thing in God—even love. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." *Apart from these facts there is no Christianity, and there are no Christians.*

In the light of these facts, it is evident that merit from good works and humane deeds cannot avail before God, painful self-denials cannot be a substitute for the Son of God as the propitiation for sins, noble character cannot reinstate man in the lost fellowship of God.

It is equally the great mistake, viewing

Christianity as a code of ethics or the revelation of noble ideals, to draw comparisons favorable to the systems of morals of non-Christian nations, and claim that their teachings can form as perfect a character and produce as good fruit in the individual and national life as Christianity, and that there is therefore no need of the latter for such nations. Even if this were true, there is no more redemption for such peoples thereby, than for similar moralists in Christendom.

Let Prof. Max Müller testify, "I have devoted as much time as any man living to the study of the sacred books of the East, and I have found the one keynote, the one diapason, so to speak, of all these

sacred books, . . . the one refrain through all, to be *salvation by works*. They all say that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase money must be our own works and deservings. Our own Holy Bible, our sacred book of the East, is from beginning to end a protest against this doctrine." Christianity is a redemption from God, not good works of men.



FARMING IN NORTH CHINA

Confucianism

BY REV. JOHN H. MORRIS

From "The Missionary Visitor."

CONFUCIANISM is the State religion of China and influences some of the scholars of Japan.

It is the religion of the literary class; it is that system of religious and ethical teaching which is the essential source of Chinese civilization. From extreme antiquity (from fourteenth to twenty-fourth centuries B. C.) there has been a body of literature which was accepted by most of China's scholars as being the source of wisdom and virtue. This Confucius lived in what is known as middle antiquity (from fourteenth century B. C. toward the birth of Christ).

Confucius professed to be a transmitter and not a producer. He found this early literature of China. This he studied and revised and in the form in which he left it, it has come down to us. These writings bring down to us a broken and imperfect picture of China's civilization. They set forth an unreliable idealization of the virtues of a few of the sage rulers of China. To these rulers, the people responded as iron to the magnet and it would tend to produce a golden age of political order and family fidelity. Confucius holds this up for imitation. This golden age, closing more than twenty centuries before the birth of Christ, lies beyond the line which scholars lay as separating reliable and unreliable Chinese weaklings. There was war among the lesser rulers for precedence; the government was sadly confused and society distressed.

Confucius was born 551 B.C. He appeared as a great political and ethical reformer. The times were very much out of joint. The throne of the Chow Dynasty had been for a number of years occupied by a succession of history. The result has been that most countries are looking forward with the hope of progress or future endeavor, while China has had her face turned backward in admiration of a national glory that has departed.

When Confucius saw the real state of affairs, he sought out a remedy, but he failed to apprehend the truths, (a) that the institutions of a later age cannot be rigidly patterned after the ideals of a former time; (b) that human growth means change from earlier conditions; and (c) that new conditions demand new adjustments.

He had studied the ancient literature and imagined that the past order could be restored, when princes and ministers, parents and children fulfilled the duty of their stations and that rulers only needed to sit upon their thrones and the government would move off without a jar. Since his mind was so filled with such affairs he could not institute a reform of progress. One of his followers once asked him: "Can the affairs of ten generations to come be told?" Confucius replied: "Yes, the affairs of a hundred generations to come can be told, because the institutions of one generation are patterned after the preceding one." This belief, and consequently practice, has brought a monotonous uniformity into the government of the state and also of the family. The cause for all this might be partly attributed to the racial characteristics of the Chinese, but mostly to the teachings of Confucius. These teachings have

not only formed the centre but the circumference of Chinese thought. Their watchword is, "Back to antiquity." If here or there a man dared to think outside of the prescribed circle, his thoughts were condemned and rejected by a jealous orthodoxy. Confucianism has produced a petrified civilization.

With most great men, some place can be found where their acceptance or influence as a leader began, but foreign scholars have searched in vain for any such place or time in Confucius's case. It, however, can be found where he gathered about him a number of choice young men. These students seemed to be fascinated by his teaching and clung to him with unflinching devotion.

To a certain extent, he failed to accomplish in his lifetime the reforms which he began, but he founded a school of thought that has dominated the minds of Chinese scholars from age to age. These scholars have in turn exalted the name of their great teacher, until now he is honored above a long line of Emperors and, in fact, only a little lower than the heavenly beings. Upon his tablet is written, "The Divine Seat of the Great Harmonizer, the Most Holy Ancient Teacher, Confucius."

A tablet is set up in every official residence and worship is offered twice each year. Among others, the Emperor must worship or send a prince of some note as his representative.

Confucius gave a greater reverence to antiquity than had any other man. Along with this reverence, was a fresh idealization of the sage-teacher. This teacher was thought to be perfect in wisdom and virtue. He himself once said: "The sage knows things from birth." This was taken up by scholars and applied to the master in its extremest interpretation. From that, he, in the thought of Chinese scholars, stands as the oracle of heaven, the fountain source of the highest wisdom. He is not thought to be inspired, but as the law of heaven operates in the lives of all, it finds greatest expansion in Confucius.

This religion can, perhaps, be best studied under two heads: as a system of worship and as a system of political and social ethics. As a system of worship, we will notice three things worshipped: (a) Nature; (b) Heroes and (c) Ancestors.

(a) Long ago the Chinese discovered the unity of nature and had perceived the order that exists in the revolution of the heavenly bodies, in the succession of seasons, in the processes of growth and decay in animal life, and had concluded that man, the highest being in nature, lives under the law of order which they named the Law of Heaven. In practical thought, the Law of Heaven became a law of necessity in the lower order of nature, and a law of ought in the higher or personal order.

(b) In attempting to apply this law, the Chinese fell into a serious error. They tried to make out the earth as a self-evolved planet, hence they got a dualistic pantheism with Heaven as the Supreme Father and Earth as the Supreme Mother.

(c) The supreme ruler of China is known as the

"Son of Heaven." He rules by the will of Heaven and exercises authority under the direction of Heaven. The sun is said to be his elder brother and the moon his elder sister. In the present dynasty an Altar of Heaven is built in the southern city,—Peking being made up of two cities—the Altar of Earth, outside the walls of the northern city, the Altar to the Sun, in the eastern suburb, and to the Moon, in the western suburb. At the winter solstice the Emperor worships at the Altar of Heaven, and at the summer solstice at the Altar of Earth. He worships at the other two altars, principally, through representatives. Upon the tablet of heaven—a small slab of wood—is written: "The Divine Seat of Imperial Heaven, the Ruler Above." Upon the tablet of earth is written: "The Divine Seat of the Gods of Imperial Earth."

(d) They personified almost everything in nature, in order to better make it an object of thought. In the dualism of China, heaven is the supreme object of worship and is often spoken of as having a will, eyes, ears and power to choose.

(e) In so many systems of religion, propitiation is the central thought, but in this it is fellowship. Man is a child of nature, and his highest interests are involved in the transformation of nature, hence he seeks forms which will draw him nigh to the great mother-heart.

(f) It remains to find the moral element that inheres in the system of worship. Physical order in nature becomes moral order in the relations of men. "The defect in the system is not one of relation but of the object of worship. Creation has been substituted for the Creator, the self activities of nature for the free activities of the Divine Spirit."

The sages were supposed to have received their perfect natures direct from heaven and that their works were always in harmony with the heaven-determined plan. The sage is thus set above, to establish and preserve moral order in man's relations. He is, therefore, an object of worship. The ancient sages are revered as the Sons of Heaven and as uncrowned princes of China, and among them Confucius is given a supreme place of honor. Sage-worship is an essential function of the government.

Confucius is worshiped in the schools of China as the patron of learning. His tablet is placed in each schoolroom inscribed with the characters as above given: "The Divine Seat of the Great Harmonizer, the Most Holy Ancient Teacher, Confucius." Students, on entering the schoolroom in the morning and leaving in the evening, are required to make their bows to this tablet. "The Great Ceremony" is performed three times each year. At this ceremony the teacher or teachers lead. The ceremony consists of three prostrations and nine knockings of the head at each prostration. These ceremonies are observed with increasing rigidity as they come under official control; hence it is a great hindrance to Christian students securing an education in the government schools.

Not only Confucius, but other men who have performed some duty, are worshiped. Temples have been erected to such men and worship is observed from generation to generation. The object seems to be to keep before the minds of the people these supreme virtues. Chieh Chih-ts'ui refused to act in an official

capacity under a corrupt prince and ran away to the mountains. The prince thought that he could be forced to serve by driving him from the mountains, but the runaway, rather than serve under such a ruler, allowed himself to be burned to death in the fire which the prince had kindled in the mountain. He now is made one of the heroes and is worshiped. When any high official of distinguished merit dies, it is the custom to memorialize the throne and set forth the merits of the deceased and erect a public memorial hall. Li-Hung Chang has several public halls erected to his memory, in the different places where he had held office.

If the history of ancestor worship could be written, it would practically be a history of China. This cult was in existence for more than four thousand years. If you were to ask a Confucian scholar what the central thought of it all was, he would say: "to requite the source and pursue the distant," (to properly acknowledge and honor the human source of our being and when that source is separated from us by many years, to keep it in memory by appropriate ceremonies of worship.) Sometimes a special place or hall, family tablets, etc., are set in order for some ancestor, and, at this place, worship is regularly conducted.

II. Confucianism as a System of Political and Social Ethics: Only a small space for a large subject, but we will attempt an outline, at least. Its two great dual powers, Heaven and Earth, have produced the cosmos. The propelling force in this has been the self-active law of heaven. Humans are the incarnation of this law and are, therefore, good. The sage's acts are in perfect harmony with this law, but the confusion in the world is caused by the masses who do not hold in proper subjection their desires and passions. The end aimed at is order in society, and that can be reached when all peoples perform the heaven-decreed duties of their rank and station.

Chinese scholars speak of the "Three Bonds" and the "Five Constants." The Three Bonds are (1) the subordination of the minister to the prince; (2) the son to the father; (3) the wife to the husband.

The Five Constants are, (1) benevolence; (2) righteousness; (3) propriety; (4) wisdom; and (5) fidelity. These bonds and constants are co-related and form the five relations. This society does not find its end in developing the individual, but rather the individual is pared off, hammered together, plated or stretched out to fit his prescribed place in that stereotyped society. The goal of this law of heaven is virtue. Confucius once said: "The virtuous man wishing to be established in right principles, seeks to establish others; wishing to be enlarged in knowledge of right principles, seeks to enlarge others." These ethical teachings will bear honorable comparison with the ethical teachings of other nations and civilizations. Though in some points they are weak, government and society have been held together, not so much by the convictions of right as by the general thought of self-preservation. Right conduct has been from compulsion rather than from glad conformity to the inner law. Thus, you see, practical ethics has been widely different from theoretical ethics. The ideal of order has always been pointed to as the end, but because of the means of working, has failed to reach anything near to what was aimed at.

News of Blessing in Shansi

LETTERS FROM TWO OF OUR MISSIONARIES

Pingyangfu, via Peking,
North China, Nov. 10th, 1908

My Dear Friends:—

I am wanting to send you some account of the Lord's work in this province, and especially in our midst here at Pingyangfu. You have, many of you, faithfully prayed for us, and it is only right, now that the droppings of the long-expected showers have begun to fall, that you should also share in our joy.

As many of you know, the churches in Shansi have, for a long time, been in anything but a flourishing condition, and we all felt that a revival was needed. To this end Mr. Goforth, of the Canadian Presbyterian Mission, held meetings in four centres in the province. The results were not all we had hoped for, though there was a large measure of blessing. Recently, however, there has been a great manifestation of the Spirit's power in many stations.

School children have been deeply convicted of sins, members have been blessed and back-sliders restored. I have been privileged to attend revival meetings in three centres, and now in our own station one has seen something of the power of God. Our own local conference was planned for three days and the programme all arranged. Just at the last hour Mr. Lutley, with a young native brother, Wang Chi Tai, came to us. For three weeks they had been visiting stations, and at each place had seen the sweeping power of the Spirit in cleansing the churches. We gladly threw over all our plans and handed the conference over to them, looking to the Lord for a mighty time of blessing.

All of these meetings are conducted on one plan. I may just give you some idea of the methods adopted. The great thing is to arouse the sleeping conscience to a sense of sin. I regret to say that scores and hundreds of our Christians are far away from God and have but little knowledge of the reality of the Christian life with all its joy of communion and service. After the address the meetings are left to the control and guidance of the Spirit, and much time given to prayer.

Mr. Lutley was greatly helped in speaking and the Word was with power. It was blessed to hear the stifled sobs when the invitation to confess and pray was given. I cannot report an overwhelming and sweeping movement with the paroxysms of grief that have marked some places. The conviction has been deep in some cases, but not general. However, a good work has been begun. The opposition of the

powers of darkness at some times was most marked. Opposition was to be expected and was not lacking in many forms. The elder school-boys seem to harden themselves against the Word; we look for a big break among them soon. At times one could just feel the great enemy of souls withstanding the work of the Spirit, and the only thing to be done was to be like Moses of old and pray on for victory whilst the battle raged in the heart of some poor fellow who wanted to get clear of his sins. How often one would confess to some little thing as a relief to the conscience, a bad temper, etc., whilst all the time theft or adultery was being cloaked up! One dear fellow, who had stolen, was strongly convicted, and wailed in agony before the Lord. He knocked his head on the form in front of him, and his cries were most touching. Often from the women's side of the chapel would rise a perfect storm of crying and wailing over sin. One couple had given two girls into heathen homes

and mourned for them. This matter of heathen alliances is all too lightly regarded, till the Lord comes with His searching light and shows the stricken parents that it means often nothing less than present and future perdition for the daughter, and all because of the love of gain, as perhaps they received a little more for the girl.

It is remarkable to notice in these meetings the difference in the prayers. Some are short and to the point, cries from the heart led of the Spirit. Then a long, formal rigmarole, such as alas! we so often hear, will at once lower the spiritual temperature of the meeting. The leader of these meetings needs to be very fully under

the control of the Spirit of God.

We believe that God's time to bless Shansi has fully come and expect to hear of further and fuller manifestations of power. Will you not, dear friends, join us in fervent prayer that He who has begun a good work in this needy church will go on to perfect it. There is great need now for teaching these newly awakened ones, a great call to prayer on their behalf, as we think of the power of Satan which will be arrayed against them. I do feel that we have had a very faint realization of the power of the Almighty God. What can He not do with those who are really cleansed and given over to Himself? A new vision has broken on the souls of our native friends, and from now on we long to go forward in the power of this word—*not by might, nor by power, but by My spirit, saith the Lord.*

W. PERCY KNIGHT.



TRAVELING BY MULE LITTER IN SHANSI

Chiehshiu, Shansi, N. China,

Via Pingyao, October 27th, 1908

Dear Friends:—

Although it is only a little more than a month since I last wrote a circular letter I feel that it is only right that I should write another at once that you may all rejoice with us here in the abundant answer which God has given to your prayers on our behalf. For some time past we have been looking to God for an out-pouring of His Spirit upon ourselves and our work, and you will remember in my last circular I specially asked you to pray for the conference held by Mr. Goforth in Pingyao about a month ago. Our church was represented by thirty-five delegates, all of whom received blessing at that time. From then until now the spirit of expectation for greater things has been increasing, and God has been laying a spirit of prayer and supplication upon us especially for our local conference. In making preparation for this conference I at first felt inclined to invite two or three good speakers to help us, but, after much prayer, the Spirit of God caused me to realize that this was not His will or purpose for us. Later on we found that even Mr. and Mrs. Galls and Mr. Urquhart, our nearest neighbors, whom we always expect at our conference, could not be with us, and it seemed improbable that Mr. Lutley, our superintendent, could come, but God gave us rest of heart, assuring us that He Himself would be present to control. Praise His Name! "He doeth all things well," and we have realized as never before that it is not by might, nor by power, but by His Spirit that His purposes of blessing are brought about and perfected.

Our conference, as you know, was held on the twenty-first and twenty-second of October. On the morning of the twenty-first Mr. Lutley arrived, and on that same evening a Chinese gentleman, Tong Sien-seng, the teacher of the boys' school in Pingyao, unexpectedly arrived. He had been used of God in Hsiaoyi on the previous Sunday in a movement of the Spirit among the boys of the school there, and on the Monday in a similar manner in the boys' school at Pingyao, so we felt his coming to our conference was of the Lord.

The first conference meeting which was held on Tuesday evening was characterized by a very marked spirit of expectancy, and one after another led in prayer for God's blessing upon the gathering. On Wednesday morning Mr. Lutley gave a most solemn address on the seventh chapter of Joshua, dwelling upon the guilt of concealing sin and thus hindering blessing to the whole congregation. At the close of the address, as soon as an opportunity was given, one after another confessed sin, praying for forgiveness, and we all felt the power of the presence of God by His Spirit in our midst. In the afternoon Tong Sien-seng went up on the platform to tell us of God's working in Hsiaoyi and Pingyao, but he was not able to do so and seemed to have difficulty in speaking. He afterwards told Mr. Lutley that he felt distinctly hindered by the Spirit from giving an account of what had been wrought at Hsiaoyi and Pingyao as he had intended. The people seemed waiting until he had finished speaking in order that they might again pour out their hearts in confession of sin and supplication.

On Thursday morning, instead of all praying quietly in their own rooms at seven o'clock as on the previous morning, we all met together for prayer in the chapel, and the meeting continued until ten o'clock, no one seeming to realize the fact that we had not yet had breakfast. This was a most blessed meeting. One of those who confessed sin was Mrs. Chin, the wife of our elder. Some of you will remember that her mind became unbalanced last year and Satan made use of her to curse her husband and different members of the church here. Since then she has never been quite herself, as she has remembered all that she then said, and it has been impossible to convince her that her sins at that time have all been forgiven and washed away in the blood of Christ. After she had confessed on Thursday morning, however, her heart was filled with joy in the certainty of forgiveness and her face was just beaming. Her husband also joined in prayer for her, and it was most touching to see him standing there in his weakness (you all know how very ill he has been for almost a year now) pleading for his wife and for himself. After this many prayed individually for Mr. Chin's recovery, and towards the close of the meeting the whole congregation united in earnest prayer for him and his wife.

The afternoon meeting began at eleven-thirty and continued until three o'clock. An address on the words "Be filled with the Spirit" stirred the hearts of all present, and again a continuous stream of prayer went up to God. The evening meeting was to have been our last, but we all felt that if the people could stay we would like to continue for another day. When the matter was put before them there was not one dissenting voice, all were willing to stay over until Saturday morning. The first meeting on Friday morning was the baptismal service, when four men and five women were received into church fellowship. One of the women received is seventy-one years of age. She is a dear old mother in the church and we all love her; may I ask you to unite with her in prayer for her family, especially for her eldest son who, though he believes the Gospel to be good and true, refuses to accept Christ as his Savior lest he should lose the respect of the people in his village. He always receives us kindly and seems to enjoy having us in his home, but the fear of man keeps him back from being identified with us.

We met together again at eleven o'clock, continuing until about two-thirty. One of the special features of our meetings has been that we all lost consciousness of time and did not feel weary though meetings continued for three or four hours, and sometimes even longer than this. We could have no set time for meals and just ate them when we had opportunity after the services were over. At the close of our evening service on Friday three infants were dedicated to the Lord, after which Mr. Lutley gave an opportunity for any who wished to consecrate themselves to the Lord to do so. A large number took advantage of this opportunity, and fifteen of our church members promised a tenth of their income to the Lord for His service, and then there was a volume of prayer for relatives and children. One little woman, whose husband is an opium smoker, prayed most earnestly for his salvation and besought the Lord to take her two children and instruct and teach them, that they might

be wholly His from childhood. As we had thought that this would be the closing service of our conference, it was our desire to have the sacrament of the Lord's Supper administered at the close, but the meeting was so late that it was impossible to do so, and we learned next morning that God had other plans for us. When we arose we found that it was raining heavily, and we all with one consent felt that God's purposes for our conference were not complete. After consulting together the people decided to buy in another supply of food, sufficient for the whole congregation for the two days, Saturday and Sunday. Only two or three of those present returned to their homes, and even they were back again early on Sunday morning.

At nine-thirty on Saturday morning we all met together in the chapel. It was a wonderful meeting, by far the most wonderful up to that time. There was a constant stream of praise, prayer and confession, sometimes the whole congregation quietly praying unitedly. This continued for three hours or more. Many of those who prayed were so fully possessed by the Holy Spirit that they were utterly unconscious of the presence of any but God. At the close of this meeting the nine who were baptized were welcomed into the church, after which the Sacrament of the Lord's Supper was administered.

After we had dinner, about four o'clock, Mr. Lutley left us for Hsiaoyi, where he had arranged to spend Sunday. We have not yet heard the results of the meetings there but feel sure there was blessing because so many were led to pray earnestly for them. Mr. Uang, one of our helpers, took charge of our meeting on Saturday evening, and though the Spirit of God was present in power we felt a mighty conflict was going on between the powers of evil and the powers of God. But God, through His Holy Spirit, triumphed gloriously. On Sunday morning, as usual throughout the conference, with the exception of Thursday morning when we all met together, the people prayed quietly in their rooms from seven o'clock until eight, after which they had breakfast, gathering together in the chapel at ten o'clock for our usual Sunday morning prayer meeting. At this meeting, according to our custom, there was no one in charge, but we all realized and recognized the Holy Spirit as our appointed Leader. From the beginning to the close there was an earnest spirit of supplication interspersed with songs of praise and thanksgiving. We have never before witnessed such a meeting as this—there seemed to be a holy hush over the meeting, and yet, withal a spirit of joy and gladness in His presence, and every now and then someone would

break forth with a song of praise which could only come from hearts loosed from the power of sin and set free for His service by the Lord Himself.

At the second meeting on Sunday the power of the Spirit seemed to be so checked that we all felt deeply grieved, but at once when an opportunity for prayer was given the powers of evil were vanquished and God's Spirit again had control. In the evening meeting we felt the power of the enemy as in the afternoon, but again there was victory through the blood of the Lamb. On Monday morning, also on Tuesday morning at prayers we realized the presence of God mightily in our midst; the blessed work is continuing and we expect to see yet greater things day by day as the Holy Spirit gains more control and liberty to work in our midst. During these two days since the close of our conference sins which did not come to light then have been confessed and put away. As might be expected, the evil one is not quietly standing by while we are being thus blessed; on the contrary, he is very busy. Mrs. Chin, who was so

fully set free during the meetings is being attacked by him. She seems very restless and excited to-day, but we feel confident that God will not allow the Devil to prevail, but will make the victory complete. We are proving the truth of the last clause of Haggai 2:5, R.V. margin, "My Spirit abideth among you, fear ye not."

What I have written will give you some slight idea of the work of the Holy Spirit in our midst at this time. We shall never forget the earnest prayers which

were offered for unsaved relatives and friends; at times several would break forth into prayer at the same time, and not infrequently a wave of prayer broke over the whole audience, many sobbing and crying aloud for the unsaved members of their families and the heathen about us. One of the poorest of our church members has gone with one of our helpers to assist in preaching the Gospel in the hills to the south of us for ten days, paying his own expenses; we expect many others to follow in this work later on. We count upon you, dear fellow-workers, to co-operate with us by your prayers. I would remind you that Chiehshu is not the only place which has been thus visited during these past two weeks, and our hearts are greatly rejoiced to hear from different places throughout this province of Shansi of similar blessing. This is indeed cause for rejoicing, for the coming of the Lord draweth near. The Lord direct our hearts into the love of God, and into the patience of Christ.

Ever yours in His service,

F. LOUISE MORRIS.



Photo by

A FERRY BOAT IN NORTH CHINA

(Mr. C. H. Stevens)

A Visit to Tsingshan, Szechwan

BY MISS I. W. RAMSAY



Photo by]

BREAKFAST AT AN OUT-STATION

[Mr. C. H. Stevens

SOMETIME ago our bible-woman, Mrs. Liao, and I started to pay a visit to the people in the district of Tsingshan (Green Hill). The journey is generally done in three days, but we did not arrive at our destination until the middle of the fourth.

Mr. Ts'en's house, to which we were going, is situated high up among the hills. The path that leads to it is very steep. The morning we left was wet, and the women of the village crowded around us, begging us not to go until the weather cleared, as the ascent was difficult at any time, but especially so when the ground was wet and slippery. We were rather of a doubtful turn of mind. Men, however, arrived from Mr. Ts'en's to carry our chairs, and they said, "Never fear, we will carry you safely." At all the difficult places shrines were erected to the goddess of Mercy, and incense was burning before the idol.

We were glad to arrive at Shuang Long Wan, Double Dragon Bend, and Mrs. Ts'en gave us a kind welcome and the women of the household all came to greet us. It seemed to us as if we had reached a very out of the world corner. We were right up among the pine-clad hills, whilst the villages lay beneath us; but there were plenty of homesteads all round about. Most of the people are small landed proprietors, and till their land themselves. Mr. Ts'en does not farm his own land, but has tenantry. His property brings him in sufficient to live on, but he is far from being rich. He is also the magistrate of that district. He has the manners and education of a Chinese gentleman, but his dress and general appearance do not betoken it.

I asked him one day to tell me how he first came to the knowledge of the Gospel. The following is his reply: "A distant relative of mine, a Mr. Liu, is a member of the London Mission in Chungking. I heard of the Gospel first through him, and I got tracts from him which I read. On my occasional visits to Chungking I attended services at the London

Mission chapel. I bought a Bible and read it, and I was convinced by the Holy Spirit of the truth of it. I put away my idols and false practices. When my wife died (the present Mrs. Ts'en is his third wife), I had no idolatrous practices at her funeral, but I buried her according to Christian rites. It is eight years since I first heard the Gospel, and it is two years since I built this little chapel. My desire is that all should know about the Lord Jesus Christ."

It is within the last two years that we came in contact with Mr. Ts'en. Prior to that time he had not met with any foreign missionary. He cut out the hill behind his house on which to build his little chapel, and he himself opened it and conducted services, preaching the Gospel to all who would come to hear. There are rooms on either side of the chapel, for the accommodation of missionaries or Chinese evangelists, whose visits he gladly welcomes.

Mr. Ts'en was baptized last autumn in Chungking, and became a member of the C.I.M. church there. Mr. Chang, a distant relative of Mr. Ts'en's, was baptized at the same time. He is a young man about thirty, whilst Mr. Ts'en is fifty years old. Mr. Chang's home is not far from Double Dragon Bend and he takes a keen interest in the services in the little chapel and in the work generally. The walls of the chapel are covered with scrolls on which are written Scripture texts. There are also maps and pictures from the life of Christ. Mr. Ts'en has instituted a lending library. No subscription is required. The only stipulation is that the books be returned. These books are gospels and tracts and other Tract Society publications.

I must now say something of our visit. Of course no foreign lady had been in that district before; so the women came from far and near to see us. Some of them stayed for two or three days, and this kept Mrs. Ts'en and the eldest daughter very busy. The house was just overflowing with guests all the time

we were there, both men and women. We had meetings twice a day, morning and evening. One day there were so many women Mr. Ts'en, turning to us, said, "I think we had better have an afternoon meeting for women only." He was so pleased, his face just shone with pleasure to see all these women listening to the Gospel. The enquirers sent their wives to be further instructed. We found that they all knew something of Gospel truth, their husbands having taught them. This was an encouraging feature of the work. There is a young man who comes constantly to the services and has given in his name as an enquirer. He comes of a rich family, but his people do not favor the Gospel. He is only eighteen. His young wife of fifteen came to see us, and to be instructed.

The women of the household would not come to us much during the day as they were busy in the field, but they came when the day's work was over. "Double Dragon Bend" is occupied by two families. Mr. Ts'en's eldest brother's family occupy one half, and he and his family occupy the other half. This brother died many years ago, but his widow is still living, and his son and his wife and three daughters all live on the premises. We taught these women a

simple catechism, verses of Scripture and hymns. They were most eager to learn, and would repeat and read the hymns over and over again, and then sing, or rather croon them in their own style. They sat up late, and when twelve o'clock came they would ask, "Are you sleepy yet?" "No," I said, "go on." They went on until one o'clock, when Mrs. Liao and I had to retire, but I heard them singing long after we had gone to bed. Next morning I asked the younger Mrs. Ts'en at what time she went to sleep the night before. "Oh," she said, "I did not go to sleep at all. I just sang on until morning, and then I went about my work!"

One Sunday I had the pleasure of hearing Mr. Ts'en preach. He speaks fluently, and in a quiet, impressive manner. His text was the first clause of John 3:36. The following are some of his remarks:

"We must cast away our half-heartedness and believe with our whole heart."

"I once did not believe, because I did not know of the Father's love and the Savior's grace. Jesus suffered on the cross, died and rose again for us. We shall all rise again. Confucius was only a man, Jesus is God. Oh! that you would believe. To believe in Christ is everlasting peace, everlasting happiness."

The Lost Sheep and the Lost Coin

BY REV. F. A. STEVEN

THE three parables in Luke fifteen are among the most instructive in the whole record of our Lord's teaching, and their brief but graphic descriptions are readily laid hold of by minds hitherto foreign to Bible teaching. The double picture shown on this page illustrates very clearly the story of the lost sheep and the lost piece of money.

In the left hand picture a Chinese village home is represented, and the shepherd is seen returning from his long search with the weary sheep across his shoulders. Friends are gathering to congratulate him, and the old man with a gnarled staff in his left hand is shading his eyes from the sunlight with his palm leaf fan in a very characteristic Chinese way. Notice the thick earthen, or brick walls, which are plastered and whitewashed, the lattice-work windows, the thatched roof and the coarse matting of split bamboo which is used alike for an awning over the window and for enclosing the farm yard. The large

tree may be a persimmon, for they often grow as tall as this. Observe the pretty peep of lake and mountain scenery in the background.

The right hand portion of the scroll reveals a Chinese bedroom and the housewife, with lighted

candle, sweeping the floor in search of the lost piece of silver, whilst her little daughter is pointing out the coin. The handsome lattice work window covered, on the inside, with thin paper, is a feature in the picture. The large and heavy carved bedstead, which forms a fixture in one corner of the room, with its mosquito net hangings, is also to be observed. The broom, in all its parts, is of the widely useful bamboo. The red candle is made of the

wax expressed from the berries of the "candle tree."

From such pictures as these the evangelist can preach the Gospel very efficiently, and in a way that is not likely to be forgotten.



THE LOST SHEEP AND THE LOST COIN

Tidings from the Provinces

Personal Notes

Mr. J. McCarthy, of Yunnan, was expected in Shanghai and will go from there to visit his son, Mr. Frank McCarthy, principal of the boys' school at Chefoo.

Mr. and Mrs. C. T. Fishe, who with the Misses Peet, Reynolds, Varcoe and Reikie sailed from Vancouver early in November, arrived at Shanghai in safety and received a warm welcome from the friends in the Mission home there.

Doctor Anderson, of Taichow, Chekiang, has been building a new hospital, which he hopes to open very soon. Prayer will be valued on behalf of our brother's work, and also for the medical work of the Mission throughout China.

Miss M. King, of Yangchow, Kiangsu, also Mr. Orr and several of the Chinese Christians from that city, attended the mission held recently by Mr. Goforth at Changtehfu, in North Honan. Since their return to Yangchow they have held special meetings which have resulted in definite blessing among the children of the boys' and girls' schools.

Miss Craig, who has done such valuable work in connection with the Chefoo schools, has this year assumed the duties of acting principal of the girls' school. Will Miss Craig's friends remember her in prayer?

Mr. and Mrs. Carver have been appointed to Kanchowfu, Kiangsi. This will call forth praise from the hearts of those who have been praying for Kanchowfu and its need of workers. This is Mr. and Mrs. Horne's station.

News Notes

Mr. Hoste writes from Shanghai as follows:—

"Since I last wrote to you important events have transpired at Peking, with which you are no doubt acquainted through the newspapers, and you with us are thankful to God for the quietness which has prevailed, and the good prospect which exists of the new Government doing well. So far as our information goes there is peace throughout the country, and there seems good ground to believe that the policy which the new rulers are most likely to pursue is calculated to allay discontent and further the cause of real reform."

"You will have seen in the papers that a mutiny occurred at Anking, Anhwei, about a fortnight ago, when about a thousand troops out of the four thousand stationed in that city rose in rebellion against the governor.

The latter, whose name is Chu Chia-pao, displayed great resolution and ability, and the insurrection was quelled through his vigorous action. There is reason to believe that the revolutionary party throughout the country are depressed at the present time, as, during the past two or three years, each of the attempts they have made against the Government has been put down. We shall thankfully recognize the hand of God in this, and continue to pray for all in authority."

"Two of the hospital assistants and some of the Christians at Kaifengfu, Honan, received great blessing when attending the meetings held by Mr. Goforth recently at Changtehfu, in the same province. On their return these brethren were the means of communicating blessing to their fellow Christians, a revival movement having developed at Kaifengfu."

"During the year just ended some forty-three or forty-four new members and associates have been received by the Mission."

"The death rate for the year has been exceptionally small, only three of our missionaries having been called to be with the Lord."

Shansi

HWOCHOW—You will have heard of Mr. Goforth's meetings in this province. He held meetings in five stations, Pingyao, Sihchow, Taining, Kuwo and Hungtung. I had the privilege of attending the meetings held in Hungtung. There was great blessing, many weeping and confessing their sins. I have not seen anything like it in Shansi. Many were strongly convicted of sin and I heard more than one say, "I could not help myself, I had to get up and confess." Many things were revealed of which we knew nothing. God grant that there may be much fruit as a result.

The schools opened this autumn with sixty children in the girls' school and twenty-two in the boys'. They are now hard at work. The harvest was so poor that some have not been able to send their children to school. At present I am holding classes for the Christian women at a village about twenty-five *li* from Hwochow. The bible-woman is with me, and we are having a good time. We meet together morning and afternoon. I give them a Bible lesson, then mark the verse I wish them to memorize and they repeat it all together. As only two in a class of nearly twenty can read, this seems the only way to teach them. They are all very eager to learn, some do not even go home

for dinner but stay until dark. A few years ago the people of this village were so opposed to the Gospel that it was impossible for anyone to preach here.

Several men from the village have broken off the opium habit and since then the work has gone on rapidly. They have a nice little chapel, in which services are held every evening, as well as on Sundays.—*Miss E. Johnson.*

CHAOCHENG—The doctors seem satisfied now that our dear little Edith has tubercular hip disease, and the trouble has made decided progress this summer, notwithstanding all our efforts. I went down to Chefoo recently and brought Mrs. Dreyer and Edith back and now we are busy packing, awaiting the doctors' word as to where Edith is to have further treatment. We are praying that God will undertake for us and do a quick work with the child, and I would ask your prayers also to this end.

Mr. Goforth's meetings are over and have been a time of great blessing. God has given him a message to the Chinese churches. I attended the Pingyao meeting and have never before seen anything like it. Mr. Goforth gives his message and then an opportunity for prayer. It is interesting to notice the cumulative effect—the prayers becoming more and more definite and personal until many confess their sin with weeping, and in some cases loud wailing. One of our Luan men came to me and asked me to write to Mr. Smith for him, begging forgiveness for unfaithfulness in money matters and promising restoration, etc., etc. There was, however, a holding back among the leaders and, therefore, there was not the wholesale sweep that was experienced in Manchuria.—*Rev. F. C. H. Dreyer.*

PINGYAO—I sent you a circular letter about our Pingyao Conference. We have since been up to Taiyuenfu to a Conference, and there, too, God was present and that to bless. We felt the working of the Spirit more powerfully in Taiyuenfu than here. It was marvelous in our eyes. I took ten women up and God blessed them very much. Two of our Pingyao men were convicted of sin that had long been covered up and unconfessed. One man was in awful agony of soul until the Lord gave him peace. He denied the Lord in 1900. Now he is full of the joy of the Lord, knowing his sins are forgiven. There is much more to be done in this place before we, as a church, are cleansed. We

know of some unconfessed sins, and only sin can account for the coldness and unfruitfulness of some. From December thirteenth to the twentieth, we are having a week of prayer with the natives and teaching subjects principally on sin. May we ask you to pray specially for us at that time. I am writing to-night so as to allow for this letter to reach you in time to pray for us. We are longing and praying for blessing, for cleansing and for sanctification. I have six women in for teaching, so am busy. God has been blessing us this week in the meetings. One does long and pray for these dear women. May they all be saved and sanctified.—*Mrs. J. Falls.*

Shantung

NINGHAI—I am thankful to say that we are having some encouragement in the country district. Houses are open to us to stay in for a few days at a time, to hold meetings and teach the people the Gospel. Many are interested and impressed, though we cannot be sure that any have, as yet, really believed. Please pray specially for these as it will mean much for them to become Christians in this hard place, and still more for them not to yield to the influences of worldliness inside the church.

Yesterday we had, spending the Sabbath here, a dear brother from Manchuria who was converted in the revival there. He is a native of this province—a merchant—and has come the twenty days' journey for the purpose of telling his own relatives what he has found in Christ. He knows very little of the Bible, but is most eager to learn and most grateful for help. He told us that his whole family in Manchuria has been converted, even his youngest child eight years of age. It was most refreshing to meet him.—*Miss A. M. Hancock.*

Honan

SIANGHSIEN—Praise God, He has visited us with His salvation. The Spirit has come upon us, and hearts have been convicted, broken, melted and cleansed. It has been a wonderful time, too sacred, one feels, to speak much of. We can only say "Worthy the Lamb," and "God forbid that I should glory save in the cross of our Lord Jesus Christ." We long for greater things; some are not yet moved whom we long to see blessed. We yearn for the power of the Holy Ghost. Surely God is moving in China. At Sianghsien, without any special agency, the work of the Spirit has begun. One and another whom we had invited failed us and my husband felt entirely cast

on God. "The Lord gave the Word," and "to Him be all the praise and glory."—*Mrs. F. S. Joyce.*

Kiangsi

KIAN—These are days of wonderful opportunities for witnessing of Christ in China.

Miss Ogden is the only foreign worker located with us at present. Just now she is away for three Sundays at Taiho, one of our out-stations, eighty li south. Mrs. Taylor is also away for four or five days among the villages and I am (as far as foreigners are concerned) alone with little Isabel who has just turned four years old. We are short-handed; re-enforcements are needed. The Lord guide! We do praise Him for the good Chinese workers He has given us.

We hope to see a few more baptized about a week hence and then I leave (D.V.) for a journey in the district.

Our prayer meetings keep up well. The Lord manifest His mighty power more!—*Mr. William Taylor.*

Szechwan

KIATING—There is a native conference this week in Kiungchow for our four stations, from Kwanhsien to Kiating. Mr. Toyne and our native helpers are attending the conference. Next year (D.V.) they expect to meet at Kiating.

The spiritual atmosphere of our churches here seems very cold just now—there is not the same enthusiasm in Omei as formerly.

There is talk in this district of inviting some of the natives who have been so much used in North China to come over for revival meetings. It will be a grand thing if this awakening spreads all over China. There is a great need of such an awakening here. So many know the Gospel who are indifferent. Immense quantities of Bibles and tracts have been sold and are being read by all classes.

Mr. Endicott prints a little booklet which I call the "A. B. C. Gospel book." It is printed by the ten thousand and sold in packages of one hundred and one thousand to the missionaries. The widow of a general living near the hall in Omei asks for the loan of any new books we may have. All this seed-sowing cannot be in vain.

Old superstitions, such as that of "Feng-shui"—wind and water influences—are losing their force. No complaint is made about the erection of high buildings now.

I hope to get off for another journey soon.—*Mrs. B. Ririe.*

Monthly Notes

ARRIVALS

On Oct. 18th, at Shanghai, Rev. and Mrs. A. O. Loosley and two children and Miss I. M. A. Ellmers, returned, from North America.

On Oct. 25th, at Shanghai, Mrs. C. Best and two children, returned, from England.

On Oct. 25th, at Shanghai, Mr. A. L. Cannon, from America via New Zealand.

BIRTHS

On Dec. 30th, at Toronto, to Mr. and Mrs. E. G. Bevis, a daughter (Eunice Taylor).

On Sept. 28th, at Paoning, to Dr. and Mrs. C. C. Elliott, a daughter (Mary Isabella Dare).

On Oct. 1st, at Glasgow, to Mr. and Mrs. C. Howard Judd, a daughter (Elizabeth Gertrude).

Baptisms

KANSU—

Liangchowfu - - - - - 4

SHENSI—

Hanchenghsien and out-stations - - - - - 11

Hoyang and out-station - - - 6

SHANSI—

Tsoyun - - - - - 1

Ishih - - - - - 6

Yüencheng - - - - - 8

Chiehchow - - - - - 1

Puchowfu - - - - - 3

Kiehsiu - - - - - 9

Yoyang - - - - - 3

CHIHLI—

Hwailu and out-stations - - - 22

SZCHWAN—

Sintientsī - - - - - 3

Chuhhsien out-station - - - 15

Luchow out-stations - - - 17

KWEICHOW—

Anshunfu out-stations - - - 738

KIANGSI—

Tsungjen - - - - - 2

Yüanchow - - - - - 12

ANHWEI—

Ningkuofu out-station - - - 5

Liuanchow - - - - - 5

CHEKIANG—

Kinhwafu out-stations - - - 16

Lanchi - - - - - 12

Wenchow out-station - - - 2

Tsinyün - - - - - 4

Ninghaihsien out-station - 4

Hangchow and out-stations - 15

Taiping - - - - - 7

Huangyen out-station - - - 8

Fenghwa - - - - - 3

942

Previously reported . 949

Total 1,891

Editorial Notes

IF any friends have changed their postal addresses during the past year, and have not advised us of the same, we shall be thankful if they will write to us, giving both their old and new addresses. We desire to correct our address-lists and to keep them as correct as possible.

It will be helpful to us, if any one is receiving CHINA'S MILLIONS who does not care for it, if he will advise us of the fact. The publishing of the MILLIONS is paid for, partly by subscriptions, but more largely from our General Fund, and we are anxious that the Mission money should not be misused by the printing and sending out of copies of the paper which are not read. In case anyone writes us thus, will he kindly make sure to give the full name and address.

During the past month we have had the privilege of helping forward to China some more workers for that needy land. Miss E. E. Hall, of Toronto, who has been a considerable time at home on account of ill health, has been able to return, going by way of San Francisco, and sailing from thence on the steamer "China" upon the sixteenth instant. Miss C. A. Pike, of South New Berlin, New York, after a furlough of a year, has gone forward to Vancouver, to sail from thence upon the steamer "Monteagle," upon the fourteenth instant. With the last have gone two new workers, with their boy, the Rev. and Mrs. E. A. Brownlee, of Midland, Ontario. We bespeak for all of these friends the earnest prayers of God's people.

A neglected field of prayer is intercession for schools, colleges, Theological Seminaries, and Bible Institutes. It will only take a passing thought to give one to see that in these institutions are gathered, largely, the young men and women who are to be the active Christian workers of the next generation, both at home and abroad. Therein, therefore, are persons who preeminently need our prayers, that many may hear the voice of the Lord calling them to holy service in the unoccupied places of the earth. And, as related to the China Inland Mission, may we ask for special prayer for the various Bible Institutes, for it is from these particularly, that our candidates come.

In the United States of America there is one minister to every five hundred people, which is not too great a proportion. In heathen lands there is about one missionary to every forty thousand people, which is a proportion which means infinite spiritual loss to the heathen, and that should mean infinite spiritual shame to the Church of Christ at home. Things, certainly, are sadly out of joint, and it is a marvel that God bears with His people in the face of such serious neglect of His revealed will as touching the evangelization of the world. There is need, not only of prayer, but also of humiliation and confession of sin.

At the first of this month there took place at Shanghai an International Conference upon the subject of the suppression of the opium trade in the Far East.

The Conference was suggested by the American Government, and the leading nations responded to China's invitation to send delegates. It is our fervent hope that the Conference, by the blessing of God, will result in the hastening of the day when China will be delivered from the curse of the opium habit, in order that its people may be more free to be affected by the preaching of the Gospel and to be developed into Christian strength and activity.

We spoke in our last issue of the work of grace which the Lord is doing among the aboriginal tribes in the west of China. Since these words were written we have received information to the effect that the anticipated baptisms have taken place, and that over seven hundred persons have thus confessed their faith in Christ. This is blessed news. But it is exceeded by further news which has reached us relative to the same people. Mr. Adam, who writes concerning the situation among the aborigines, says that, as far as he has ascertained, only three out of the twelve hundred baptized in 1906, have returned to their heathen practices, and he adds, that each family is giving a free-will offering of grain, which goes toward the support of three Miao evangelists, that they were sending 26,000 cash to the British and Foreign Bible Society and 10,000 cash to the West China Tract Society, and that their chapels are all being built with their own money. This is indeed, good news from a far country, and it sets our hearts to praising, in thanksgiving to Him who is the Father of all spirits. May God grant yet further similar blessings in China,—north, south, east and west alike—to the glory of our Savior's name!

"I have—ordained you that ye should—bring forth fruit." (John 15: 16). Fruitless Christians are an anomaly. They were never in the purpose of God, and they are ever a disappointment and a sorrow to Him. One of the most pathetic utterances in the Old Testament is that in Isaiah 5: 1-7, which relates to Israel, and in which occur the words, "He looked that it should bring forth grapes, and it brought forth wild-grapes." Note the infinite longing, and then the infinite heart-break. It was not that the vine had ceased to be a vine, nor that it had lost the appearance of bearing fruit, for wild-grapes hung on its branches; it was this, the Husbandman had planted the vine in a very fruitful hill, He had fenced it, gathered out the stones, and had actually built a wine-press in preparation for the vintage; He had then gone to gather grapes, encouraged by the sight of stalk and branch and leaf and fruit, and he had found nothing, for the wild-grapes were no grapes. Then follow very solemn words of warning and promised judgment. And so it may be and must be with us if we bear not fruit. "If a man abide not in me, he is cast forth, and is withered." He is not lost—for he is still a vine planted in Christ—but his opportunity for fruit-bearing is over, and before him is judgment. May we remember all this; and, for this new year set before us, may we seek to bring forth, "fruit," "more fruit," and "much fruit."

CHINA'S MILLIONS

TORONTO, FEBRUARY, 1909

The Reward of Love

BY MR. M. COLLINS JONES

"Because he hath set his love upon Me, therefore will I deliver him: I will set him on high because he hath known My name. He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and shew him My salvation."—PSALM 91: 14-16.

THE love-logic of our text sets forth the causation of the mighty, all-inclusive, plan of redemption.

"God, (the Father,) so loved that He gave His only begotten Son" that He might bring *many sons* into glory;—the glory of the embrace of *Infinite Love*.

Jesus, the Son of God, so loved that He "died to bring us to God" in responsive love, and the blessed Holy Spirit which proceedeth from the Father and the Son has come to win the world to God. He is laden with all the wealth of the Infinite—wealth of love and power. He is the Ambassador of Heaven, the Executor of the God-head, the Finality in Redemptive Work. He is here to dispense to every soul who will receive it, the *value created* by the cross of Christ. Do you ask what this value is? I answer, I only know in part, but bless God, I do know something, not only by the revelation of the Word, but by experimental knowledge. It is life out of death, eternal life, a new nature—human-divine, a nature that turns to God in adoring love as naturally as the flower to the sun; aye the blessed Comforter, Himself, the Father's gift to Jesus for us, is embraced in the infinite value created by the cross of Christ.

If we look closely to our text we shall see that we have seven conditional promises—1st. Deliverance. 2nd. Exaltation. 3rd. Communion. 4th. Companionship. 5th. Honor. 6th. Length of Days. 7. Visions of Glory.

These seven priceless gems are bestowed upon those who *are in love with God*, for this is the real meaning of the fourteenth verse—"Because he hath set his love upon Me." It implies the bridal relation;—not simply respectful love or grateful love, but an all-absorbing love that weds the soul forever to God.

Then God says, "I endow thee with this sevenfold blessing." This I think does not mean that God parcels out to us these priceless gifts, but having become at one with Him in the abandonment of love, because He is "an eternal will to all goodness" this blessing is obtained by abiding in His will.

1st. "I will deliver." From what? All fear. "How could you be so calm in the midst of such a fearful storm?" said a timid wife to her husband whom she had seen standing at the helm calm and strong in what seemed to be the very jaws of death. He looked at her for a moment and then drew his sword and placed it against her heart. She smiled into his face. He said, "Why, are you not afraid?" "Oh no, I know who holds the sword." "And I know who holds the storm," said the man of God. "Perfect love casteth out all fear."

He delivers also from seducing spirits. He who is in love with Him will not be charmed with any other, though he charm ever so wisely. Love is eagle-eyed. It knows, though it may not know just how it knows. It seeketh nothing for itself, therefore it is not tempted by seducing spirits. As Rebecca bowed low and with veiled face quietly waited for Isaac to lead her where he would, so the soul that has found God in the abandonment of love, waits for her Beloved to place her and to bestow upon her that which shall most please Him.

This brings us to the next promise, the promise of placement—"Set him on high." A yielded life will never be a shifting, sliding, vacillating life, but a steadfast life, a seated life, therefore a restful life. Seated in the heavenlies with Christ, habitually moving in the upper atmosphere in the sunlight of His love. We speak of the higher life; this is the highest, for it is the throne-life. This may sound mystical, but it is intensely practical, and clothes with glory the most commonplace life.

The next blessing is communion; "He shall call and I will hear." Here we have opened to us the prayer-privilege with its infinite value and blessedness. On our part, worship, adoration, petition, intercession; on His part, responsive love with its life-giving, soul-satisfying power, enlightenment and endowment, for all testimony and service.

This brings us to the fourth promise; "I will be with him in trouble." This is comradeship. As we are with Him in the heavenlies, He is with us in the earthlies. Here is a mystery; while as to our spiritual nature we may dwell aloft in the everlasting stillness of God's eternal calm, in our physical being we may be treading very thorny paths; the waves and billows of life may sweep over us, but, glory to Jesus, we are never alone. He is with us and will deliver us; not a minute too soon and not a moment too late. "Many are the afflictions of the righteous, but God delivereth them out of them all."

5th. "I will honor him." How differently we would bear our sufferings if we remembered that God, by divine alchemy, would transmute them into honor and glory. Beloved, this is just what is implied here. "If we suffer with Him, we shall reign with Him." Suffering becomes regal and shame glorious, when it is for Him and with Him.

6th. "With long life will I satisfy him." I think that this has a double meaning. If we are abandoned to God's will, our life is immortal until our task is finished and then we shall be satisfied. A

young woman lay dying in India. She had left a home of luxury and a position of honor for the love of Christ. She had been two years in India, had well-nigh mastered the language and was looking forward with great joy to a life-work for Him she so loved. Now she is stricken down, lying apparently unconscious. Her friends stood by the bed trying to solve the mystery. Presently she opened her eyes and with a sweet smile said, "He knows." She was satisfied. But I think the wider and deeper meaning is, that in the ceaseless cycles of eternity we shall be satisfied with Him.

The seventh is the vision; "I will show him my salvation." Blessed is the soul to whom God shows the mighty sweep of His purpose in His redemptive work, through sovereign grace. Thousands of God's children are groveling because they have never caught the vision. The full range of vision can only be

obtained from the heavenlies. This is God's viewpoint and must be ours if we see as He sees. As the vision can only be obtained from the heavenlies, so, we must have the vision to keep us in the heavenlies as to actual experience. If the vision fades the spiritual wings droop. Beloved, what you need, what we all need is a daily vision of God. Not a semi-clairvoyant effusion which we can dole out to others to tickle their itching ears, or minister to a morbid curiosity, but a vision, so grand, so holy, that to put it into human language would mar its beauty and do violence to its glory. Such a vision hidden in the inmost secret of our being would fructify and bear such heavenly fruitage that men would take knowledge of us that we had been with God.

My blessed Lord, help me to so completely abandon myself to Thy infinite love that this seven-fold blessing may be an actuality in my life, for Jesus sake. Amen.

The Compensation of Suffering

2 Corinthians 3:1-11

BY MISS EMILY S. STRONG

FEW, if any, of God's children have had a deeper personal experience of suffering than Paul, and therefore few can speak with such authority as he on its compensations. In the second epistle, which is more nearly a biography of the apostle than any other, he takes the Corinthian saints into his confidence and tells them what sorrow and trial have wrought for him.

First in the knowledge of self.

He tells them of his troubles in Asia, how he was pressed out of measure so that he despaired even of life; but he adds the purpose of all this, "that we should not trust in ourselves, but in God."

Any experience through which we are taught this necessary lesson is to be welcomed. No greater danger menaces the soul than the danger of trusting in self. Only when at an end of ourselves are we where God can work. It is probable that none of us could ever keep in the place of nothingness before God if we were not continually permitted to be brought into circumstances which cast us upon Him as our only hope and compel us to acknowledge our own utter weakness.

But Paul through his suffering not only learned to know himself, but he also learned to know God.

What a precious name he here gives Him: "Father of mercies and God of all comfort." Could anyone who had not suffered know Him thus? A devoted servant of God borne down by bodily and mental pain and unable even to read his Bible, is said to have lived for two years on this one name.

With the new name came new hope: "He will still deliver."

Who does not continually look back to past deliverances and at present victory as the foundation of future triumph? How could we face the coming years with all their possibilities were not God's past mercies a pillow for our heads?

Again, Paul learned through suffering not only to know himself and his God, but to experience as he could not possibly otherwise the comfort of God. "I am filled with comfort, I overflow with joy in all our afflictions," he writes to the Corinthians (2 Corinthians 7:4).

To be comforted of God, to be comforted "as one whom his mother comforteth"—what a dignity for a poor child of earth!

"The touch that heals the broken heart

Is never felt above,—
His angels know His blessedness,
His wayworn saints His love."

Could we not almost welcome the suffering which brings with it such compensation, the consummation of which will be reached "When God Himself shall wipe away all tears from our eyes!"

This comfort, however, is not an end in itself. He comforts that we may comfort.

"Our comfort is for your comfort,"

writes Paul. We can never really help the suffering if we have not suffered. We cannot comfort them until we have first been comforted. For the sake of a world groaning with pain, shall we not be willing to pass through God's training school that we may be fitted for a ministry more sorely needed than any other?



Photo by

[W. G. Robby

DR. LEE

Taoism

BY REV. J. H. MORRIS

From "The Missionary Visitor."

THE Chinese call Confucianism, Buddhism and Taoism the three religions of the middle kingdom. Its more than four hundred millions are not, however, to be divided among the three systems. The Confucianists belong exclusively to the literary, but they worship in Buddhist temples by using the Taoist Ritual. These three great religions stand more in relation to each other as friendly denominations in our own land, than like three idolatrous systems.

Taoism claims Cathay as its birthplace. It is not like Buddhism, the "Oriental Banyan," which arose in India and spread northward to Tibet, southward to Ceylon, eastward over farther India even to Japan. Some religions are applicable to different countries, but Taoism belongs to China alone. Its dual form of Mandarin theology unfits it for any other people.

Taoism is a plagiaristic religion. The Sutras in form, in matter, in style, in incidents, in narrative, in the invocations, in the prayers—excluding the Sanscrit—are almost exact copies of Buddhist prayer-books. This more fully proves the power of Buddhism, especially in religion.

The founder of Taoism, Laotzu, was born 604 B.C., in the province of Honan in Central China. Data, concerning his early life, are very scarce and in most cases legendary and therefore not reliable. The name Laotzu literally means "Old Boy," but his official title is, "The Great Supreme Venerable Prince." Concerning his early education, history says that the emperor appointed him for librarian and that he fully acquainted himself with ancient rites and ceremonies. He became famous as a philosopher and had a large number of students; later he retired from the haunts of men and devoted himself to speculation.

When Confucius was thirty-five, he sought an interview with Laotzu, a man of eighty-eight. During the conversation, the young teacher said to the venerable philosopher, "I have sought for the Tao for twenty years." Laotzu replied: "If the Tao could be offered to men, there is no one who would not willingly offer it to his prince; if it could be presented to men, everybody would like to present it to his parents; if it could be announced to men each man would gladly announce it to his brothers; if it could be handed down to men, who would not wish to transmit it to his children? Why, then, can't you obtain it? This is the reason. You are incapable of giving it an asylum in your heart."

After reading this much of this religion and its founder, you are anxious to know what Taoism really is. I will endeavor to define the different parts of the term and, perhaps, you can form some idea by putting the different parts together. Tao is rendered in different ways by different persons, some of which are: "Reason," "Wisdom," "The Way," "The Method," "Nature," "The Principle of Nature," or "The Cosmic Process." "The nearest conception to it, perhaps, is *The Logos*." The great philosopher, in his efforts to clothe his conceptions of immortality has given us a treatise which he called "The Tao Te Ching." This work is nearly twice the length of the Sermon on the Mount. Much of this work is puzzling and obscure. In describing the Tao he says: "The Tao is the ancestress of the universe. Heaven is the Tao and the Tao is enduring. There was something formed from chaos which came into being before heaven and earth. Silent and boundless, it stands alone and never changes.

It pervades every place. It may be called the mother of the universe. I know not its name but its designation is Tao. I know not whose offspring it is. Its form existed before God was. Tao, considered as an entity, is obscure and vague. Vague and obscure! Yet within it there is form. Obscure and vague! Yet within it there is substance. Vacuous and unfathomable! Yet within it there is energy."

1. Taoistic theology is dualistic. The philo-

sophers do not speak of creation but of generation. They do not speak of one living eternal Being but of two immaterial principles that produced all things. They call Heaven the great father and Earth the great mother of the universe.

2. "Yang and Yin are the male and female principles of nature. The world is Yang and Hades is Yin; Yang is positive and Yin is negative; Yang is hard and Yin is soft; Yang is light and Yin is darkness; Yang is motion and Yin is repose."

3. Their materialistic views are proved by their arrangement of the invisible world. This spirit world is an exact counterpart of the Chinese Empire. China's eighteen provinces correspond to their eighteen provinces of Hades; each province has eight or nine prefectures as in China; each prefecture has ten counties to correspond to the ten in China's prefecture. The rulers of Hades have temples as the chief men of China have. The military mandarins have their armies graded in Hades as in China. All



MR. MA AND MR. LI
Evangelists at Kaifeng, Honan

the gods of Cathay have their attendants, assistants, doorkeepers, runners, horsemen, horses, etc., as the China officials have.

4. Distinguished statesmen, noted generals, faithful ministers, etc., numbering ten thousand times ten thousand are the recipients of posthumous honors. The hope of appointment to some important office in Hades, acts as a stimulus to noble deeds while here. The power to appoint rests nominally with the Ancient Original, the highest of the "Three Pure Ones." Pope Ohang (heavenly teacher) furnishes the credentials and assigns the temple, but the Emperor is the one who actually does the appointing.

5. The "Three Pure Ones" hold the highest place in the Taoistic philosophy (religion), but to the Jade Emperor is given the superintendence of the world. "He is the correlative of heaven, the Jupiter of the middle kingdom."

6. The Jade Emperor is too far away from the millions on the plains of the eastern part of Asia, therefore the common people are often found at the temples in the 1,553 walled cities of the empire. Also, the great market towns, about one hundred, each have a *local god* and not a few of the million villages have their usual deities, so the city gods cannot be numbered. The city governor acts as judge, magistrate, tax-collector, and as coroner; likewise the duties of the city gods are many.

7. Too, they have star gods. "Look toward heaven and tell the stars, if thou be able to number them," and think that each star has a god and you can have more idea of their number of gods. The goddess of the pole-star (Bushel Mother) is the star of hope to the followers of Laotzu.

The picture of "The Three Stars" called Happiness, Office and Age is worshiped more than any other and it may be found in one hundred thousand homes.

Sixty years make a cycle and over a cycle a special star deity presides. The star that reigns over a Taoist's birthday is worshiped once each year, and if he lives threescore years, he completes the cycle. "Around the wall in life-size, stand sixty grotesque images, and the skill of the image makers was put to the test to devise such a large number of different looking idols, white, black, yellow and red; ferocious gods with vindictive eyeballs popping out, and gentle faces as expressive as a lump of putty. From their occipital hiding-places, cocks and rabbits spring forth and snakes come coiling from the brain of the gods. They "changed the glory of the uncorruptible God into an image made like unto corruptible man, and to birds and four-footed beasts and creeping things." Romans 1:23. Sacrifices are offered to the twenty-eight constellations.

Parents worship the star deities in behalf of their children. The stars are thought to control courtship and marriage; prosperity and adversity; pestilence and war; rainfall and dearth; and command angels and demons. "Astrology spreads its dread pall over night-cursed China." (Is America free from astrologers?) You well remember the parable of the Unjust Judge. In China there are many examples of such officials and the Chinese scholars who follow Laotzu, reason about this way: "If there are bad officials in China, why should there not be bad divinities in the skies?" The charge against this

class of gods, is that they are kidnappers. They carry off pretty young women, who sicken and die, and whose spirits are united in marriage to the gods in Hades. How dreadful are the laws in Taoism!

8. A number of country villages will make up, by subscription, the amount of money to pay the expenses and then they go together and have, "The Great Peace Service." With their priests they spend several days in solemn worship for the protection of their harvest fields.

9. "It is pleasant to leave the disgusting scenes of idol worship and turn to the fairyland of Oriental worship. Let some Occidental novelist be canonized, and let men adore and pray to him and we have what Taoist romance has given to a people longing for something more intangible than flesh and blood."

10. Very close to the temple of the Jade Emperor is a smaller temple where the Mediator is enshrined. At this temple, the pilgrim first appears and makes an offering in Chinese currency and receives a permit to appear before His Heavenly Majesty.

From the foregoing you can get a faint idea of the Taoist theology, but it would be incomplete without some reference to their demons. "China is the land of demons. They believe that evil spirits flit hither and thither; consequently, before the outer-doors there are protection walls to shield the living from the intrusion of the dead. The house walls are built high, and windows open in the courts only. There are no straight passages as a rule; for, as spirits travel in right lines, they can't follow a zigzag path. There is a succession of screen doors which meet you at every turn; the object is to make the house demon-proof. They look upon all spirits, demons, and devils, as the souls of dead men; and seeing the great population of China, and considering that each Chinese has three souls, it is no wonder that they think: 'Seeing we are compassed about with so great a cloud' of demons. This is the authorized version of Taoism."

The exorcists and witches play an important part in Taoism, and it is said to be the ancestor of superstition.

One funeral is insufficient among the Taoists, it is "seven-sevens," or a funeral each seventh day for seven weeks; or in some wealthy families the priests chant every day for seven weeks.

The god of sin, lust and death (Mara) has a green complexion, long tusks, and a frightful face. At a certain time Mara comes forth, accompanied by two smaller devils, one white and the other black, who are runners of Hades. These come forth to receive the dying. On this same night all devils seem to be turned loose. They come as swarms of flies or locusts, seemingly hungry, naked and black, and their motto is, "Your money or your life." Burning of paper-tinsel keeps them away. Before one temple, during two weeks, it is estimated that \$1,460 worth of this tinsel was burned daily.

"The above is merely an outline of Taoism. It can almost be said that there is nothing good in it. Leaving aside its idolatry, the adoration of the creature more than the Creator, it is a mixture of spirit-worship, superstition, charms and demonology. It is degrading to the intellect and debasing to the soul. There is little hope for China, politically, morally, or religiously, until Taoism is swept from the face of the land."

Another Farewell Meeting

BY REV. F. A. STEVEN

ON Saturday, January 8th, we bade farewell to another party—the last for this season—who were leaving Toronto for China and who sailed from Vancouver on January the 16th. The party consisted of Miss C. A. Pike, who has already had nine years of service in that land and was returning after a short term of needed rest at home; and of the Rev. and Mrs. E. A. Brownlee and their little son who are going forward to China for the first time. Mr. and Mrs. Brownlee were resident in Midland, Ontario, Mr. Brownlee being for three years pastor of the Baptist church there. It was at a missionary meeting, which was held in the spring of last year, at which I had the privilege of speaking, that Mr. and Mrs. Brownlee received the Lord's call for China. As a result of much prayerful thought they offered themselves to the China Inland Mission and after the regular form of application were accepted by the Council of the Mission, and some seven months after our first meeting in Midland I stood with them at their farewell gathering there. Then followed a series of farewell meetings at various centres.

The week before leaving for Vancouver was spent in Toronto. During the week an opportunity was afforded for meeting with the staff and pupils of Moulton College, where Mrs. Brownlee was a student, and on Thursday night, January 7th, a memorable gathering was held in McMaster University, where Mr. Brownlee graduated both in Arts and Theology.

At this meeting Rev. Dr. Farmer presided, and Rev. John MacNeill conducted the opening exercises. Rev. Dr. Brown, Foreign Mission Secretary of the Canadian Baptist Church, spoke of China as the biggest mission field in the world; alike in population, wealth and national character destined to become the greatest nation upon earth. It is a privilege to be one of the men in the making of the China of the future.

Rev. Judson McIntosh spoke on behalf of Mr. Brownlee's old classmates; Mr. I. M. Dadson for the present students; Dr. Geo. Cross for the faculty of McMaster; Principal Edwin A. Hardy of Moulton College, and Mr. J. S. Helmer as Secretary of the China Inland Mission.

After Mrs. Brownlee had told, in brief outline, the story of her early leading to missionary service and her later decision, Dr. Farmer remarked upon the fact

that the newspapers are filled with comments upon crop reports, Imperial trade and transportation facilities, and "yet these earthly things were very small in comparison with this story of a soul's dealing with God."

Rev. Mr. Brownlee spoke warmly of the University for which he evinced warm affection. He spoke of the intellectual and spiritual eminence of his Alma Mater, and urged upon the students of to-day the needs and claims of the foreign mission field.

On the following evening, Friday, the last farewell meeting was held in the rooms of the China Inland Mission Home, which were well filled. Professor Farmer spoke in very warm terms of Mr. Brownlee's character and attainments as a student, and his acceptability as a pastor, and congratulated the

China Inland Mission upon the addition to its membership, manifesting the heartiest fellowship with the Mission and its service. Professor Campbell, who had drilled Mr. Brownlee in Greek, also spoke warmly of him and very cordially of the Mission. It was evident that the faculty, as represented here, would heartily thank God if a larger proportion of the McMaster men should be led to the foreign field.

Mr. and Mrs. Brownlee both gave final addresses, which moved many hearts. To themselves their decision means a deeper spiritual blessing and new joy in obedience to the Lord. To many lives also whom they have touched during these last months it has meant a near vision of the realities of the Christian life, more sense of the value of the Cross, and of the awful need of lost men.

Mrs. Brownlee expressed the feeling of wonder and thankfulness which she and her husband felt, that God should have put upon them the great honor of going as His messengers to the lost. They trembled when they thought how easily they might have let the message pass by them and remained content with the work at home, only to awaken, perhaps in a very few years, to realize that they had missed their chance. Mrs. Brownlee also spoke of several "confidences" which had come to their hearts. One was the confidence that it was God's leading that had brought them to the point of starting for China, and in connection with the China Inland Mission. Another confidence was that God would be with them and make them useful in that land.

The writer was then asked to give the closing address.



REV. AND MRS. E. A. BROWNLEE AND DANA BROWNLEE

Revival in Shansi

BY REV. F. C. H. DREYER

THOSE of you who have been praying for us will rejoice to know that God has graciously visited this province and a revival has been experienced in many stations. For some years many have been praying for a revival in Shansi, and last September Rev. Jonathan Goforth, came to the province for a series of meetings. God greatly used His servant in each of the stations visited, *many confessing their sins with strong crying and tears*, and making restitution where that was possible. Few, if any, of the missionaries had themselves experienced anything like it before.

Mr. Goforth's methods are very simple and well adapted to the needs of the Chinese. The day was begun with various prayer meetings in the rooms occupied by the natives, or, in other cases, by a prayer meeting in the chapel, attended by all. About 10.30 in the morning and 3.30 in the afternoon the series usually began, and after the introductory part and a season of prayer, Mr. Goforth delivered his message—a straightforward talk on some text of Scripture, in which the prevailing sins and shortcomings of believers were faithfully dealt with, and the all-sufficiency of Christ's power and the Spirit's infilling were lucidly set forth, illustrated by many incidents from the revivals in Manchuria and Korea. The address ended, an opportunity was invariably given for prayer. It was interesting to notice how with each succeeding meeting the prayers became more intense and more personal, and there seemed a cumulative power until, after a variable time, one and another would break out in heartrending confessions of failure and sin. At times waves of confession and prayer passed over the whole audience and *the very atmosphere seemed charged with the Spirit's power*. At times some one would not pray "in the Spirit," then the jar was instantly felt and the power seemed to lessen or disappear. In the early meetings and sometimes throughout the series there was a manifest "holding back," a refusal to yield to the Spirit's influence. The measure in which this Spirit was absent or overcome was invariably the measure of blessing obtained in the meetings. This principle stands out very clearly as we look back over the past few months, for with the same speaker and the same addresses there were widely differing degrees of blessing. The meetings were usually two to four hours long, and many days ten or more hours were spent in the chapel, yet the time did not seem long.

It was my privilege to attend the meetings at Pingyao and Hungtung, and although there was much blessing and many were deeply convicted of sin, there was not such a sweeping movement in either of these gatherings as at other places. The reason for this was not far to seek, for in Hungtung some of the leaders (a native ex-pastor and an elder among them!) had been unfaithful and a stumbling-block to many, and though they attended the meetings, and some of them were more or less affected, they did not yield, and some have now gone even farther away from the Lord.

That Mr. Goforth's work was of God is abundantly

proved by the fact that it went on after he left. God chose Mr. Lutley, our provincial superintendent, and a young Chinese evangelist named Wang, and has been giving mighty blessing through their ministry as the following extracts will show.

From Taning, Miss H. E. Carr wrote on November 6th as follows: "It is just five weeks since Mr. Goforth's visit and the blessing then received was a preparation for a greater manifestation of God's presence. At the end of that conference, it was decided to leave baptisms until a later date, and as the time fixed drew near, the conviction in our hearts, that God was going to do a mighty work amongst us, grew stronger. During Mr. Goforth's visit there had been much confession of sin, which though so painful to listen to, opened the way for abundant blessing. The movement began with the elder, deacons, and other leaders in the church and was *a time which can never be forgotten*, when strong men sobbed out their confession and prayer for forgiveness. Many confessed to theft, lying, hatred and other awful sins, till one dreaded to hear more. . . . At Mr. Lutley's meetings it was not till the afternoon of the third day that the real break came. To call it a 'break' seems almost a mockery. It was a mighty, awful manifestation of the presence of God. Mr. Lutley had just spoken with great power on grieving away the Holy Spirit, and any holding back seemed an impossibility. A man then confessed to years of backsliding and sin, after which Deacon Li prayed in intense earnestness for his own family. There were two more prayers but no greater move until Deacon Ts'ao began to pray in broken but distinct tones, under tremendous conviction, when suddenly a man shouted out in agony 'Lord, Lord, I dare not see Thy face,' and fell right down on the floor. At that instant an awful wail of anguish broke out all over the hall. The school boys fell on their faces to the ground, the same cry on all lips 'My sin, my sin!' The school girls and some of the women were also *on their faces, crying out for forgiveness*. This must have lasted for at least half an hour. Can such an experience ever be forgotten? I trembled from head to foot and shuddered at the thought of what the Judgment Day would be. God in His awful, holy majesty had suddenly come down into our midst. At last quiet was restored and never shall we forget the singing of the Chinese hymn 'On the cross my Savior died.'

"The next day, too, was a wonderful day of blessing. Thirty-seven were baptized that day, twenty-three men, three women, six school-boys and five girls.

"The closing service was led by Mr. Lutley at seven o'clock on Wednesday morning. He spoke from a passage in Ezekiel, it was a glorious message for the people to go away with, full of encouragement and confidence in the power of the Holy Spirit. *Many faces are alight with the joy of God* and we believe for a speedy ingathering of souls. There is much left untold, but it would take too long to say all.

Miss Linom, in a circular letter dated Chuwu, October 21st, 1908, writes: "To-day we have had

a wonderful experience in the girls' school, about which I must tell you. Our teacher and four of the elder girls, who are now helping as pupil-teachers, came in for some weeks of preparation before school opened, and were here during the time of Mr. Goforth's visit. They were all very much blessed then and have not ceased to speak of the Holy Spirit's working during those days. *Their eyes were opened to see the power of God* as never before and their hearts fired with a desire for all the other school girls to have a similar experience. As soon as school opened (immediately after Mr. Goforth's meetings ceased) these girls used to speak frequently to their own particular chums of what had taken place and telling what they remembered of Mr. Goforth's addresses. Some began to express a desire for some opportunity to confess their sins as there had been during those days, and those five girls met morning and evening for several days, specially to pray about this, and last night they mentioned the matter to us, asking 'that we should arrange a meeting.' We said that we could not then but would pray about it and see next week. We felt how difficult, nay how *impossible it was to 'arrange' such a meeting*. It must come spontaneously as the Holy Spirit wrought in their hearts. This morning these five met as usual for prayer about this matter and asked that the Lord would prepare the hearts of the children for such a meeting *next week*. Then they gathered as usual at 7.30 for morning prayers. We go round always and have evening prayers, but the mornings are taken in turns by the teachers and we do not go. This morning the teacher who was leading read a wrong passage of Scripture (not the one for the day) Romans 1: 1-7, and spoke on 'Paul a servant of Jesus Christ.' Then she invited any one who felt led to tell something more of the Holy Spirit's working at Mr. Goforth's meetings and herself said a few words. The last one to speak referred afterwards to the morning's subject, asking all who truly desired to be 'servants of Jesus Christ' to stand. Then she said 'Let us kneel and pray and any who are led by the Spirit may lead us in prayer.' The first to pray was a girl about fifteen years of age, whom I believe has hitherto never prayed aloud before her fellow scholars, and she just broke down sobbing, 'Lord, I cannot pray, I cannot pray,' and began to confess her sins. Others also began to weep and in a moment so many were praying at once and crying over their sins that the teachers could not distinguish their voices to know who was praying. They simply poured out their hearts to the Lord. He knew and rejoiced over each one individually. For three quarters of an hour *there was no pause*, then the voices gradually ceased and they rose from their knees. Many had such a sense of sin pressing upon them that they could get no peace till it was confessed. . . . Some of the teachers, too, had confessions to make before their scholars, and the meeting lasted from 9.30 to 10.30. The news was first brought to us by our house woman, who went round to breakfast at the usual time and came back saying '*The Holy Spirit truly has come.*' . . . 'There are still a few apparently untouched, but we have had a new vision of the Spirit's power and are encouraged to hold on in faith for these. It is all so wonderfully simple and natural and so unexpected

that one cannot doubt for a moment that it is the work of God.'

Miss Mandeville, describing the second meeting of the second day at the gathering at Hwochow, writes: "At the close of the address there was prayer. The first to pray was a man whom we had specially prayed for, a backslider, who has been out of the Church for some years because of opium growing. He wept and wept as he confessed his sins—opium smoking, pride, Sabbath breaking, etc., and finally fell to the ground in his sorrow and penitence. There was a pause and then a girl and a woman began to pray together and there was a wave of sobs and prayer over the whole chapel, men, women and children all confessing sins at once. . . ."

"The third day at the early morning meeting Elder Wang came on to the platform and brokenly told of lack of love and faithfulness in his work. After the address, the first to pray was a man who said he had promised to give five thousand cash to the Lord's work and had only given two thousand. The Lord had rebuked him by sending heavy rains, which had washed away his crops. He confessed this and other sins with tears. . . ."

"The next morning we gathered for the last meeting at 9.30, at which one of the native helpers rose and asked to be allowed to say a few words. He said he had been unable to sleep all night on account of his sin, and now must confess it. During the Boxer troubles a large sum of money was sent by the foreigners in Pingyangfu to Mr. Robertson, who afterwards died. It never reached him and was brought back and hidden for safety in the courtyard of this man. The Boxers looted and set fire to the house and everyone thought the money was gone. It was not gone however, and he afterwards dug it up and being in great need used it and never told anyone. The Holy Spirit had now convicted him and as he finished the story he became greatly agitated and *fell to the ground in agony of mind* crying aloud and beseeching God to forgive him.*

"The work, however did not stop with the meetings. During the day two thousand cash were returned to Mr. Lutley by a man who had sold some old earth in 1902, which strictly belonged to the foreigners. Since the meetings the school teachers have been meeting together every evening to pray for blessing among the children. . . . It was a truly wonderful time, a proof to all of the mighty power of the Spirit of God. The people as they prayed seemed *quite forgetful of the presence of others*. God was there and His presence meant that every sin and every wrong thing must go."

After the meetings described above I accompanied Mr. and Mrs. Lutley to a series of similar gatherings in our own Hungtung district.

Perhaps I should say that after hearing about God's wonderful working in Manchuria and seeing His power in individual cases in our own midst, our expectations have been considerably heightened, and what in days gone by was considered a good conference now pales into insignificance by contrast with what God has done and is now doing.

* I remember distinctly the sending of the money to Mr. Robertson and equally distinctly making careful enquiries as to what became of it, after our return. Now the Lord Himself has laid it bare! F. C. H. D.



GROUP OF THE KAIFENG CHRISTIANS

Blessing in Kaifeng, Honan

BY MR. C. HOWARD BIRD

THREE weeks ago a conference was held by Mr. Goforth, of the Canadian Presbyterian Mission, for Chinese Christians at a town which is about one hundred and eighty *li* from here. Mr. Goforth has been mightily used in holding revival services in Manchuria and Shansi and elsewhere, therefore I was anxious that some of the native helpers might attend the conference. I thought, perhaps, four or five would go, but great was my astonishment when quite a number of our members and enquirers wished to attend, so that in the end fourteen from Kaifeng were present. We had just one helper left on our place who acted as school teacher, door-keeper and evangelist, while I was the only foreigner. How I longed to be able to go! Of the Weihwei conference I cannot write, but will tell you what I saw when our workers returned half a month later. Poor men, it rained both going and coming, a journey of two days each way, but their spirits were not dampened. We had been in special prayer that they might pass on what they had received and our prayers were abundantly fulfilled.

On the Sunday following it was decided to give up the whole morning to reports from three or four of the helpers. First, there was to be a prayer-meeting, with two speakers; then the general service. But man proposes, God disposes. The first speaker, a young hospital student, little more than a boy, spoke with great power. Then came our gate-keeper, a Taikang man, formerly Dr. Carr's cook. He had never spoken at a large gathering before, but so full was he of the Spirit that I slipped down off the platform and he led the meeting, which lasted for three hours. He began by telling us how when he got to the conference he was impressed by the willing spirit of all the Weihwei Christians, so different from himself, who always

expected to be welcomed upon his arrival and if that was omitted felt hurt; to be given a cup of tea, and if the cup was handed to some one else felt that he was intentionally slighted. He spoke of how the Christians there had been convicted of lack of giving and had on the spot paid up two years monthly donations, which had been promised but not given. He confessed that in the past he had promised one hundred cash a month, but, if he was not present the first Sunday he did not give it; and if asked about it he pretended not to remember whether he had given it or not and felt very angry that it should be mentioned, as if a gift should not be voluntary! Altogether he had given only three hundred cash a year, but he promised to give two hundred a month in future.

Another thing to which he confessed was something very common and which he said everyone regarded lightly in China, namely, the helping himself occasionally to some of the vegetables, salt, etc., from our kitchen. This he now knew to be sin and asked our forgiveness. There was still a grave sin to confess, and amid breathless silence, he placed on the platform a native axe head and a foreign rug. He found the axe head in his box, so intended to keep it, although he knew it belonged to the hospital. One shuddered to recognize the rug as Dr. Carr's. He said that Dr. Carr had loaned this rug to him when he escorted the doctor to the coast and he was told on his return to give it to Mrs. Bird; but a covetous desire taking possession of him, he had not returned it, but had used it up to this time. He quite broke down and wept and the congregation immediately fell to weeping and prayer and confession, which continued for nearly two hours. The old gate-keeper was transformed, and to those who know anything of China, the

effort it required to make such a confession before the Chinese was tremendous. As was remarked afterwards, ordinarily they would rather be beaten or tortured than confess such things. Dear man, it was the Holy Spirit dealing with him and convicting him of these things and he *had* to obey and confess before men.

So great was the blessing on the Sunday and so many were anxious to tell what God had done that it was decided to continue the meetings during the afternoons of the next week, the evenings being given up to special evangelistic effort.

At the following meetings, with the exception of an opening hymn, there was no order, yet exhortation, prayer, confession and praise followed without a break for nearly two and a half hours. The Holy Ghost Himself was the leader of the meeting. First one would rise and say how he had been convicted of being lazy in getting up in the morning and so neglected prayer and Bible reading, but how that had all been

changed. Another said that he must apologize; making a profound bow to two of the helpers, he said he had disliked their preaching, but he read in the Bible "to despise not prophesyings" and now asked their pardon. An enquirer said he promised the Lord a year ago that when he broke off his opium he would give to the Lord what he had spent in this way. He had not done so, and as a proof of his sorrow he produced one thousand cash and placed it on the table, saying that in the future he would give five hundred cash per month. A young man, comparatively a newcomer, rose and said he wished to confess that he was a hypocrite, because he had much bitterness in his heart against his father, who persecuted him severely, while outwardly he had acted as if he bore all without resentment. He then asked us all to kneel and pray for his father and himself. The church here is a changed church and we are believing for still greater things this winter.

A Chinese Pastor

BY REV. EDWARD HUNT, WENCHOW, CHEKIANG

IT is an axiom that the evangelization of China, as of every other country, cannot be directly effected by missionaries from other lands, but must be done by men and women themselves saved from the native peoples. And if the Chinese churches are to be stable, pure, and self-propagating, it must be mainly through the ministry of their own countrymen, at first as the missionaries' helpers, but eventually themselves taking the sole care of the flocks. The large ingathering in Wenchow during the past ten years* is, for the most part, to be attributed, under God, to the faithful work of Wenchow men and women who realize that they are saved to save others. Foremost amongst these fruitful laborers are the preachers in charge of our twelve districts, and by universal consent of missionaries, preachers, and church-members, first of these as a pastor and as a preacher, is our city pastor, Tsie Poe-zang, who for the last few years has acted conjointly with the writer in over-seeing the work of all the districts. Born in poor circumstances about forty-seven years ago in the mountains of Dungling, in early life he earned his living as a cobbler. Pastor Tsie had no education in early life, but after conversion he, by persistent study, with Mr. Stott's assistance and alone, not only qualified himself to read and understand his Bible—in itself no slight task in Chinese—but has gained a very thorough acquaintance with the Chinese classics, and can write elegant *Wen-li* in a hand that even "scholars" do not despise. Successively a preacher among his native mountains and teacher of the Wenchow boys' school,

about fourteen years ago he became acting pastor of the city church and Mrs. Stott's right hand in all the work. Heavier responsibility fell to his lot when, in 1895, just after Mrs. Stott had left for furlough, Mr. Woodman was suddenly called Home and the entire burden of the supervision of the work fell on Miss Stayner. She was subsequently joined by Mr. C. T. Fishe, who was fresh to the district and dialect; so that everything had to pass through Pastor Tsie's hands. When the present writer came to Wenchow, in 1897, he found Mr. Tsie fully established in the confidence of all the Chinese workers, and it is impossible to express in how many ways, under most varying and trying circumstances, he has proved him a faithful God-given fellow-worker. Not free from imperfections, any more than his missionary brothers, yet true to God and to His call to service; eminently wise and patient in unraveling the tangle of stories told by men nurtured in falsehood and still not fully set free by the Truth; loving and tactful in dealing with wanderers, especially such as refuse to see their wrong; careful and patient in his study of God's



THE PASTOR, HIS WIFE AND FAMILY

Word, and so a preacher and expositor who feeds his flock richly, and from whom missionaries, whose opportunities have been immeasurably greater, learn constantly; and, not least by any means, one who is constantly in prayer about every detail of his work. His wife is one of Mrs. Stott's earliest school-girls, and their home is enlivened by two boys. As you, dear friends, magnify God in Pastor Tsie, will you also watch with all perseverance and supplication for him, lest the very telling of his usefulness become a snare?

*822 baptisms, Jan., 1898, to Jan. 1st, 1908; see *China and the Gospel*, p. 95.

Tidings from the Provinces

Personal Notes

Mr. Wilcox will have charge of the business department in Shanghai during Mr. Hardman's absence on furlough.

Through a recent letter of Mr. Dreyer's we rejoice to learn that there is a *slight* improvement in little Edith's condition. The present treatment seems to be beneficial.

During the past month it was arranged that Mrs. Stott should speak at a number of meetings which were held at Niagara. Mrs. Stott having developed a heavy influenza cold was unable to be present at the mid-week services and Miss Burton, who is at present in the Toronto Home, had the privilege, in her stead, of speaking on China and the phases of the work there. We are glad to state that Mrs. Stott was herself able to speak at the closing services on Sunday.

Our friends will be sorry to learn that Mrs. Stott has been having trouble with her throat for which it is necessary that she receive treatment for a time, but she hopes (D.V.) to be able to resume her work in March.

News Notes

Marvelous blessing has, under God, attended and followed the meetings held by Mr. Goforth in the different centres he has visited; and we hear of revival in three of the provinces—Shansi, Honan and Chihli.

A recent number of "The Chinese Christian Intelligencer," which is published weekly at the Presbyterian Press, Shanghai, contains a leading article by Mr. Shun, of Hupeh, which is another tribute to the memory of the late Dr. Lee. Mr. Shun says: "The life and character of this eminently Christian man have left a marked impression for good on the Chinese Church, more so perhaps than that of any one individual among the native Christians of China."

The International Opium Conference, which was to meet on January 1st, was postponed until February 1st. Arrangements had been made for the British delegates to leave England early in December; but it may be presumed that the postponement was known in time to enable them to cancel their plans. Russia, Turkey and Siam have been invited to join the Commission.

"The Eastern Times" states that the British Government has informed the Chinese Government of its intention to select some markets in Tibet for the sale of British goods, and to appoint a Consul for that dependency, for the purpose of looking after British

interests. It is further stated that the Chinese Government has requested the Imperial Chinese Resident at Lhasa to report upon the matter.

The ministry of Posts and Communications has decided to appoint a post office at Lhasa, with branch offices in the various cities and market towns of Tibet.

The Prince Regent intends this year to send several members of the Imperial college of Physicians to study medicine and surgery in Europe.

It is stated that the Prince Regent intends to bestow special medals and rewards upon dealers in opium, prepared and in the crude, who will close their business within the first month of the next Chinese New Year (January and February, 1909), while those who will stop planting the poppy and begin the cultivation of grain next year will be exempted from paying land taxes for the space of five years. Apropos H. E. Ko Feng-shih, the Director General of the department for the collection of duty on native opium, reports that the revenue on the drug for the autumn quarter has now fallen off over 300,000 taels.

Li Lien-ying, the well-known Chief Attendant of the Imperial Court during the life of the late Empress Dowager, a veritable power behind the throne, has now given out that as soon as his twenty-seven months of mourning for their late Imperial Majesties have expired he will shave off his hair, become a Buddhist priest and spend the rest of his days in praying for the soul of his Imperial Mistress and its speedy transmigration into the body of some well-born infant of this world. It is reported that Li Lien-ying is worth something like ten million taels.

Chekiang

NINGHAISIEN. — Since my last letter we have baptized, on profession of faith in Christ, nine men and nine women—eighteen in all—five from the city, four from Dziangkka, five from Dingbong and four from Soleo. Five new villages are represented. May others follow soon. While praising the Head of the Church for these, let us also pray that they may be kept from the Evil One, and daily grow in grace and bear a bright and joyous testimony, and thus help others on the Way.

Recently the Dongbong and Soleo evangelists and I spent a week at Haeyin. This is a very important town and has of late years become a strong educational centre. They have recently organized a "self-

governing board" which is seeking to oust gambling, opium and other kindred evils. During our visit we had splendid opportunities on the street and in schools and shops for proclaiming the everlasting Gospel. The Sabbath services were held in our host's guest-hall and were attended by a number of students. A dear boy of ten, the nephew of our host, told us a beautiful story from school.

One of their teachers (in a heathen school) was one day reading and explaining the story of the Cross to the boys, and was so touched with the sufferings of Jesus that both teacher and boys were soon in tears. How much this may mean we may never know here.—*Rev. K. Macleod.*

Kansu

TSINCHOW.—Looking back on the work of the last few months, we recall the annual theatre held in honor of the god of the Tai mountain, whose temple overlooks our house. We usually have a very busy day preaching, but this year, to our astonishment, it was wet, and that means practically nothing doing, especially in regard to the women. However, I had a specially good time selling books, disposing altogether of some thousand odd copies. These were mostly purchased by small boys, evidently sent in by their elders who did not like to be seen buying them, for the name of Christ has its reproach here as it has in every place and clime. We were also able to preach on three different days to good crowds of men.

A few days later came the festival in honor of Buddha, which I was able to attend and, helped by several Chinese brethren, preached to a continually changing audience and again disposed of a good many books.

Our country work in Uchiachuang still gives us much encouragement. Two of our ladies recently paid a visit there and had very encouraging times. They say it was just grand to see the Christians studying and rejoicing over their Bibles, and the attentive spirit among the outsiders was very marked, so much so that the leading member of the church there while preaching exclaimed "the Lord is with us." This leader much needs our prayers. He is very zealous for the Lord and goes through great conflict with the powers of evil, and if the Enemy could only weaken his testimony he would do a big stroke of business. Up till this visit of the ladies the wives of the Christians had never attended public service. It was thought too audacious a thing altogether as there was no leading Christian woman among them, but

we hear that since our ladies left, some eighteen women have met with the men on the Lord's Day. We are very thankful for this move.

Miss Garland, in visiting recently, came across an old woman who had heard the name "Lord Jesus" from another old body, who had, according to her, "died so well" on this Name. The Name must have been preached years ago by a former missionary, and this old body had evidently grasped the truth and passed away, we hope, trusting in it. Now her friend is quite keen to find out what the charm was, for "charm" she evidently believes it was—just this Name—so she attended our services last Sunday.

How refreshing to find this bread, which was cast long ago upon the waters!

This visiting work is good, but is hard and very disappointing at times. Nevertheless, we go out strong in hope on each occasion.

A public reading room has recently been opened in this city by one of the more enlightened gentry, where five newspapers are to be seen, besides other books. I am contributing a copy of the weekly news published by the Christian Literature Society. An office, too, has been opened in the city for the sale of railway shares—the railway is to be built in the next province.—*Mr. D. A. G. Harding.*

Szechwan

PAONING.—We are most thankful for good health, and a very happy spirit among the school boys. We were cheered a few days ago when the teacher, Mr. Pu, expressed a desire to be received as a catechumen. Some two weeks ago Mr. Hannah and I went to Ts'angts'i Hsien, a city about sixty *li* from Paoning. For several years the missionaries have attempted to get premises there, but it was not possible until last year. During this visit seven men were received as catechumens, most of whom seemed sincere in their endeavors to serve the Lord. The women were also very keen to learn. On our return we stopped at a small market place about half way between Paoning and Ts'angts'i, and as it happened to be market day, we stayed for a short time and a good number listened to our preaching. Books were sold and a number of tracts distributed, so that some seed was sown.

We have been praying for an awakening in the churches here, and we believe that God will give the answer soon. The Sunday services are marked by the close attention of all, both young and old, and the Wednesday evening prayer meeting, for men only, has been well attended,

often as many as fifty being present.—*Mr. H. E. V. Andrews.*

Yunnan

TALIFU.—We are encouraged by our Sunday services. At times we have the chapel well filled, and one night about twenty students from the college came to the meeting. The number of patients on medical days continues as usual, the average being about thirty. We had a great many more during the rainy season, but since the rain has ceased the numbers have fallen off. One of the patients is an elderly man from Shantung, and has been coming for two or three weeks. He is secretary to one of the military officials here. Last Sunday afternoon I was preaching on the street, and when I had finished I gave away some tracts. Two of the men who received them followed us to our house, and we had some conversation with them. On Monday afternoon one of them brought three others to see us, all of whom seemed very willing to listen to the Gospel message, and when they left I gave them some books. These men are in the service of the new T'i T'ai, and I am always glad to get books into the yamen, as they will probably be read by those who never come to the chapel.—*W. T. Clark, M.D.*

Chekiang

TUNGLU.—The first week in November we held our semi-annual conference. These meetings are not supposed to be set, formal gatherings, but are expected to be, and really are, bright, happy times of fellowship. It has been remarkable to notice the progress made. I feel our conferences are like the pulse—it is there, when we get the people together time after time, that the condition of the Church is seen. And this time, as in each past time since these meetings were begun three years ago, we have been rejoiced to see that there has been steady improvement in all directions. The singing is better, the order of the meetings is all we could desire; and the spirit of the meetings and of the dealings one with another was very helpful and encouraging. We had as keynotes, "Love one another" and "All for Jesus." Everybody took up the ideas splendidly. We were a happy lot of people. Oh! truly it is marvelous to see the change made by the Spirit of God in these people. We had over sixty present as guests. A native visitor remarked, "Why, you all love one another here!" Owing to the case of one man, who had to be dismissed from membership, it was decided that we accept no new members this time, giving our people

occasion to reflect on the importance of Church membership, that it is real Christians who are wanted and that our aim is to keep the Church pure so that God can use it.

I am alone just now. My husband went a week ago to visit several places before the coming of the Chinese New Year makes it impossible to get the people together, and also makes it rather unsafe for traveling. He writes that he finds an increasing and almost universal desire among the Christians for Bible study.—*Mrs. J. B. Miller.*

Monthly Notes

ARRIVALS

November 29th, at Shanghai, Mr. and Mrs. C. T. Fiske, returned from England via America.

November 29th, at Shanghai, Misses S. C. Peet, H. E. K. Reikie, B. J. L. Reynolds and C. E. Varcoe, from North America.

DEPARTURES

January 16th, from Vancouver, Rev. and Mrs. E. A. Brownlee and child, and Miss C. A. Pike (returning), for Shanghai.

January 16th, from San Francisco, Miss E. E. Hall (returning), for Shanghai.

Baptisms

SINKIANG—	
Tihwafu out-station - - -	2
SHANSI—	
Sihchow - - - - -	7
HONAN—	
Taikang and out-stations -	20
Shekichen - - - - -	28
Sinansien - - - - -	1
Honanfu - - - - -	1
SZCHWAN—	
Chengt'u - - - - -	6
Wanh sien and out-stations -	26
KIANGSI—	
Tunghsiang and out-station -	9
Anjen out-stations - - -	24
Kanchow - - - - -	2
Kianfu - - - - -	10
ANHWEI—	
Chengyangkawn - - - -	6
CHEKIANG—	
Hangchow out-station - -	15
Taiping out-station - - -	2
Wenchow and out-station -	12
Shuian out-stations - - -	13
Lungchuan and out-stations	18
Tientai out-stations - - -	4
Ninghaihsien and out-stations	11
Taichow out-stations - - -	3
HUNAN—	
Changsha - - - - -	7

227
Previously reported 1,891

Total 2,118

Editorial Notes

WE beg to call attention once more to our recent publications. These have been peculiarly valuable ones, some of them being the most valuable which have yet appeared upon the subjects treated. This last is undoubtedly true of Mr. Marshall Broomhall's book, "The Chinese Empire" (price \$2.50), and the book which he has produced by the help of Mr. Edward Stanford, "The Atlas of the Chinese Empire" (price \$4.00), each of these volumes being unique, both in subject and in treatment. If any persons desire to have circulars further describing these publications, as well as a leaflet giving the full list of our publications, these will be forwarded as may be requested.

The friends of Mr. J. F. Brounston will be interested in hearing that he has changed his residence from Germantown to Sierra Madre, near Los Angeles, California. The last named state was his objective point when he came from England to this country, his physician in London having advised its climate. He is now settled in favorable surroundings, and he has been somewhat benefited by them. There is need, however, of continued prayer in his behalf, as his strength returns very slowly.

Our recent party of missionaries on their way to China, consisting of the Rev. and Mrs. E. A. Brownlee, and Miss Cora Pike, found the need of prayer and trust in God, in a peculiar manner, before they got out of America. In crossing the continent, upon the Canadian Pacific Railway line, they passed as many as five freight and passenger wrecks, in which several persons had lost their lives, and because of which their train was delayed for two days. Our friends finally reached Vancouver, and, as their steamer had been held for them, they made their connection there. We praise God for His loving care over His servants in times of peril, and we once more remind ourselves and our readers that all of life's dangers are not in China, and that there is need of prayer for the missionaries at home as well as for the missionaries abroad.

We have been making up our Annual Cash Statements for North America, for the year 1908, and the result has given us both joy and sorrow. God has again wonderfully answered prayer for funds, our pressing needs, throughout the year, having been supplied. At the same time there has been a considerable falling off of income, both for home and China purposes, as compared with the income of the two previous years. A natural explanation for this decline is to be found in the severe financial strain in which many of our friends have found themselves during many months past. But a natural explanation, in a supernatural work, does not altogether satisfy us. We feel convinced that some other explanation must be given as the real one, and we can not but wonder if there has been, first on our part, and then, possibly, on the part of some of our friends, a decline of prayer and faith. God's promises have been as good during the past year, as formerly, and His power

to answer prayer has not been affected by the flurries of financial panic here below. Why then has He not given, in spite of financial straitness, as before? We are searching our hearts for the proper answer; will not our friends do the same? We are thankful to add that the income of the Mission, at large, has been maintained.

Mr. Hoste issued his general annual letter in November which called the members of the Mission to observe the last day of December as "our annual day of prayer and fasting." This day has been long kept as a day of retrospect and prospect, as related to the year past and the year to come, and no small proportion of the blessing which God has given the Mission has come as the direct result of the united waiting upon Him which has been thus secured. In the letter referred to Mr. Hoste remarks: "We have great reason to thank God for His mercy and goodness toward us, both in temporal as well as in spiritual matters. Our temporal needs have been met; peace and quietness have, to a remarkable extent, prevailed throughout the country; the health of our workers has been on the whole, exceptionally good; the remarkable revival in Shansi and in some other of our districts affords grounds for special thanksgiving to the Lord, whilst the continued growth in grace of the converts amongst the Miao tribes and the extension of the spiritual movement in those regions also call for praise to God." Thus is summed up in a few sentences the history of the Mission for a year, the blessedness of which could not be told even though volumes should be written. God has been with us, in spite of all unworthiness on our part. And God will be with us, if only we shall continue, in some measure, to walk humbly and trustingly with Him.

"There is a friend that sticketh closer than a brother." (Proverbs 18:24.) An English clergyman, who had been remarkably used of God in several important spheres of life, was asked to tell the secret of his attainments and successes. He simply—but most truly—replied: "I had a Friend." This minister of the Gospel had learned a great truth. Just as distinguished men in the state learn to count upon the patronage and power of their friend, the King, so this man, in a higher sphere, had learned to depend upon the favor and power of his Friend, the King of kings. It is a wonderful experience to learn the truth of the words; "Without me ye can do nothing;" but it is a still more wonderful experience to learn this truth; "I can do all things through Christ which strengtheneth me." And both of these truths are bound up in the thought of the above verse; "There is a friend that sticketh closer than a brother." So dependent upon Him are we, that apart from Him we can accomplish nothing, which is one explanation of His gracious friendship and fidelity; and, being so dependent upon Him, and He being so friendly and faithful, we can undertake and accomplish things which otherwise could never be regarded as possible. Let us catch up the English clergyman's word then, and say it over and over again, before each new need; "I have a Friend!" "I have a Friend!"

CHINA'S MILLIONS

TORONTO, MARCH, 1909

The Honey of God's Word

BY THE REV. T. L. CUYLER, D.D.

A SINGULAR incident in the old Hebrew history illustrates the sweetness and light that flow from God's blessed Word. Jonathan was leading the army of Israel in pursuit of the Philistines. When the troops reached a forest where the bees had laid up their abundant stores, several honeycombs were lying about the earth. Jonathan put forth the rod in his hand and dipped it in a honeycomb, and put it to his mouth, "and his eyes were enlightened." Refreshment came to his hungry frame and enlightenment to his eyes, which were dim with faintness and fatigue.

What a beautiful parable this incident furnishes to set forth one of the manifold blessings of God's Word! In the sublime nineteenth Psalm David pronounces that Word to be sweeter than honey and the droppings of the honeycomb. In the same passage he declares that it is "pure, enlightening the eyes." And again the Psalmist says: "The entrance of Thy Word giveth light." It is not the careless reading or the listless hearing of the truth, but its entrance into the soul, which produces this inward illumination. There is a sadly increasing ignorance of the Scriptures: when read publicly in the sanctuary, thousands give but little heed. They do not take the vitalizing, heaven-sent truth into their souls as Jonathan took the honey into his system.

But when the Word is partaken of hungrily, and the Holy Spirit accompanies it, there is a revelation made to the heart—like that which the poor blind boy had after the operation of a skilful oculist. His mother led him out of doors, and, taking off the bandages, gave him his first view of sunshine and sky and flowers. "Oh, mother," he exclaimed, "why did you never tell me it was so beautiful?" The tears started as she replied: "I tried to tell you, dear, but you could not understand me." So the spiritual eyesight must be opened, in order that the spiritual beauty and wisdom and glory of the divine Word may be discovered. Many a poor sinner has never found out what a glorious gospel ours is, until he has swallowed the honey for himself.

The growing Christian never out-grows his Bible; in that exhaustless jewel-mine every stroke of the mattock reveals new nuggets of gold and fresh diamonds.

Even as a mental discipline, there is no book like God's Book. Nothing else so sinews up the intellect, clarifies the perception, enlarges the views, purifies the taste, quickens the imagination, strengthens the understanding, and educates the whole man. The humblest day-laborer, who saturates his mind with this celestial schoolbook, becomes a superior man to his comrades—not merely a purer man, but a clearer-headed one. It was the feeding on the honey

dropping from heaven which gave to the Puritans their wonderful sagacity as well as their unconquerable loyalty to the right. Simply as an educator, the Scriptures ought to be read in every schoolhouse, and there ought to be a chair of Bible instruction in every college. As the honey strewed the forest for Jonathan and his soldiers to feed upon, so the loving Lord has sent down His Word for all hungering humanity, high or low. As the sunlight was made for all eyes, so this Book was made for all hearts.

It is more than light; for it is also an enlightener. Not only does it reveal the grandest, the sublimest, and most practical truths, but it improves and enlarges the vision. It makes the blind to see and the strong sight all the stronger. Who of us that have been sorely perplexed about questions of right and wrong, and puzzled as to our duty, have not caught new views and true views as soon as we dipped our rod into this honeycomb? Poor Cowper, harassed and tormented, found in Romans 3: 25 the honey which brought light to his over-clouded soul. John Wesley made the most signal discovery of his life when he thrust his rod into this verse: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Even Paul had not learned his own sinfulness until "the commandment came," and opened his eyes.

Ah, there is many a one among my readers who can testify how the precious honey from heaven brought light and joy to his eyes when dimmed with sorrow! The exceeding rich and infallible promises are not only sweet, they are illuminating. They light up the valley of the shadow of death; they show how crosses can be turned into crowns, and how losses can brighten into glorious gains. In a sick-room I almost always dip my rod into the honeycomb of John 14. It brings the Master there with His words of infinite comfort. One of my noblest Sunday school teachers so fed on this divine honey that on her dying bed she said: "My path through the valley is long, but 'tis bright all the way."

Nothing opens the sinner's eyes to see himself and to see the Savior of sinners like the simple Word. The Bible is a book to reveal iniquity in the secret parts. If a young man will dip his rod into this warning: "Look not upon the wine when it is red," he may discover that there is a nest of adders in the glass! If the skeptic and the scoffer can be induced to taste some of that honey which Christ gave to Nicodemus, he may find hell a tremendous reality to be shunned, and heaven a glorious reality to be gained.

The honey from heaven lies abundant on the ground. May God help us to show it to the hungry, the needy, and the perishing!

It Pleased the Lord to Bruise Him

From "The Bible in the World."

AS we grow older we are all forced to ponder the great mystery of pain. By sad experience we learn something of what it means to be bruised and put to grief. And if not in ourselves, then among our friends and kinsfolk, we meet with some crushing calamities which leave the human spirit bruised and beaten down, so that it droops like a lily on a broken stem. The blow may fall through a crippling illness, or a ruined business, or a careless bereavement, or an open disgrace; but visitations like these make a man feel that he can never hold up his head again. And in his desolation he will cry, like Richard Baxter when his wife died: "Nor will I consent to be judged by any who has not felt the like." Now, the Bible is full of this endless problem, uttered by the voices of stricken, bewildered souls. And the Bible supplies our only answer—the profound, inexplicable answer which pierces into the central mystery of providence and of redemption too—"It pleased the Lord to bruise Him." What a collocation of terms—*pleased . . . to bruise!* We cannot explain them; we are thrown back upon the unfathomable will of God.

The Bible never pictures the universe as a vast machine, grinding out results by the iron law of consequences. The Bible teaches us to see God in everything, in the tiniest trifles as well as in the mightiest revolutions. Without our Father not a single sparrow falls, not a single tear. His dominion ruleth over all. Christ bids us refer each separate event in our experience, however strange and dreadful it may appear, back to its living Author and Disposer and End. Yet how many of us dare accept His teaching in its fulness? The earthquake which darkened the closing of the old year is the greatest catastrophe recorded in the history of Europe. A hundred and fifty thousand lives were suddenly blotted out by one convulsion of nature—or rather, as Christians must confess, by the finger of God. Before such a heart-shattering calamity we bow our heads and humbly worship the inscrutable Will. There is no explanation. It pleased the Lord to bruise them. That is the last word that can be said. It was God's doing, though it is terrible in our eyes.

There have been theologians who declare that human suffering is just the due reward of human sin. But this doctrine that pain is the equivalent of penalty does not correspond with the whole facts of the case. Often men are in trouble, not because

they have been wicked, but because they have been good. When we think over those broken lives and ruined homes and stricken hearts which we ourselves have known, we realize that it is not the worst villains who have most to endure. Often it seems that the best men are most bruised and put to grief. The long history of persecutions and martyrdoms tells the same tale. The Lord's Servant, as the prophet saw, was not smitten for His own iniquities. He was holy and harmless and undefiled and separate from sinners; yet it pleased the Lord to bruise Him.

The Son of God proved in His infinite passion the secret meaning and virtue and power of sorrow. It pleased the Lord to bruise even Him. The holiest of all must needs become the most sorrowful of all—not for His own sake, but for ours. He was bruised for our iniquities. By His stripes we are healed.

The Cross of Jesus Christ is the everlasting pledge of God's willingness to endure the deep burden of woe laid upon humanity in His inexplicable ordaining. And therefore the Cross becomes our refuge from the harsh fatalism of nature and the dark inscrutable ordering of life. In the words of a wise bishop, Jesus Christ has revealed God's hidden heart, not by arguments, not by miracles, but in His own Person. He took upon Himself all that seems to tell against the Divine goodness, and in His bitter passion and death He made it the very occasion for expressing the depth of the Divine self-sacrifice. He proves

to us, out of the very midst of all that seems to speak against such a conclusion, that behind the groaning and travailing creation there lies God's love—and beyond it all God's victory.

Has Christ become to us such a living, bright reality that no post of duty shall be irksome, that as His witnesses we can return to the quiet homeside, or to the distant service among the heathen, with hearts more than glad, more than satisfied, and most glad, most satisfied, when most sad, and most stripped, it may be, of earthly friends and treasures? Let us put all our treasures into His hand; then He will never need to take them from us on account of heart idolatry; and if in wisdom and love He remove them for a time, He will leave no vacuum, but Himself fill the void, Himself wipe away the tear.—*J. Hudson Taylor.*



Photo by

A TEA HOUSE IN A GENTLEMAN'S GARDEN IN WANHSIEN

[Mr. G. Rogers

The New Buddhism

BY THE REV. G. OWEN

From the "Bible in the World."

THE Canonical Books of Buddhism are usually divided into three classes (*Tripitaka*), the doctrinal, the disciplinary, and the metaphysical. *The Awakening of Faith** belongs to the last class. It consists mainly of brief metaphysical dissertations on the unreality of all things outside the mind, on the superiority of abstract meditation to all other methods of salvation, and on the great benefits of faith in the *Mahayana* system, by which all the Buddhas attained Nirvana and the saints their Buddha-like wisdom. A small book, about the size of the Gospel of Mark, it is said to have been written by the twelfth Buddhist patriarch during the first century of the Christian era. Its teaching, therefore, is only new in contrast with something yet older.

Like most of the Buddhist Classics this book is dry reading, and only the earnest student and the metaphysically minded will get beyond a page or two. The translator, however, has striven to make it attractive and easy, by prefixing careful analyses of contents, and by clothing his translation in the phraseology of Christian and Western thought.

The wheel is the sign of Buddhism, and no better sign could be chosen. Things have no beginning and no end. There is ceaseless movement, but no progress; only endless repetition. The universe is full of vast world-systems, each system having gradually evolved itself out of the ruins of its predecessor, become fairer and better till it reached its full splendor, and then gradually decayed, getting worse and worse, till at last it became a chaotic ruin, out of which another world-system just like the old one has again sprung. The universe is a great wheel, ever revolving, ever changing, yet ever the same.

Life, too, is a wheel. It is vain to ask whence life came, for the eternal has no *whence*. It passes ceaselessly from one form to another—now an insect, now a man, and now a god—and having reached the highest it descends on the other side, and the god may again become a man and the man an insect.

"... While turns this wheel invisible,

No pause, no peace, no staying-place can be;
Who mounts will fall, who falls may mount; the spokes
Go round unceasingly."

It was the merit of Gautama Buddha that he discovered a way of escape from this ceaseless round of births and deaths. He was born a prince and heir to an Indian throne; but, distressed by the miseries of men and of all sentient things, he renounced his rank, fled by night from his palace, and went forth into the wilderness to seek a way of deliverance for all living things. After six years of bodily suffering, moral conflict, and mental anguish, he discovered the cause and remedy of human woe. These he announced in the "Four Noble Truths" which form the basis of Buddhism.

The first "Noble Truth is *that sentient life or individual existence is a misery*. Pain, sorrow, and

death are inherent in it. Behind the sorrow-laden present lies a measureless, sorrow-laden past, and before it a measureless, sorrow-laden future—birth and death, death and birth for ever and ever. "What think ye, my disciples?" asked Buddha. "Which is more: the water in the four great seas, or the tears which ye have shed in this long pilgrimage?"

"Be not mocked:

The life ye prize is long-drawn agony;
Only its pains abide; its pleasures are
Like birds that light and fly."

The second "Noble Truth" is that *this sentient, suffering life springs from desire*. We love life, thirst for its pleasures, lust for its wealth and power, and thus, like those who drink of the false salt water, we deepen the thirst and increase the woe.

The third "Noble Truth" teaches that escape from this suffering life is possible through the destruction of desire. Life is false, and is fooling us; unmask her, and expose her frauds; conquer love of self and lust of life; tear out the "seven passions and the six desires," and thus for ever still the inward strife.

The fourth "Noble Truth" reveals the way to do this. It is by the "eight-fold path" of right doctrine, right thinking, right speaking, right living (the religious mendicant life), right acting (the ascetic-moral course), right meditating (mental abstraction), right remembering, and right practising ("the good law").

He who treads this eight-fold path will dispel illusion, conquer self, uproot desire and attain Nirvana.

"All life is lived for him, all deaths are dead;

He hath escaped the ever-revolving wheel of
Transmigration."

The discovery of these "four noble truths" by Buddha is called the Great Illumination, through which light broke on a darkened world, and deliverance came to all suffering, sentient things. When it was announced, heaven, earth and hell, gods, demons, men, beasts, and creeping things, all gathered in rapt silence around Buddha to hear the glad, awe-inspiring news.

Primitive Buddhism was little more than an expansion of these four "truths"; and the "glad news" which Buddha announced to the listening universe was that there is a way of escape from the ceaseless round of birth and death through the "eight-fold path." But never was path so straight, so narrow, so hard to tread. Any one of those eight conditions would be fatal to most men; the eight together must be fatal to all. The path requires not only the renunciation of the world, the flesh, and the devil in the ordinary sense, but in the monastic, ascetic sense. How far the path is possible to the monk and the hermit we will not say, but it is manifestly impossible to all others. Probably primitive Buddhism did not contemplate the salvation of the laity, but only of the priesthood. The Buddhist Church consists of its priests and monks, and by this eight-fold path there

*"The Awakening of Faith in the Mahayana Doctrine—The New Buddhism." Translated from the Chinese by the Rev. Timothy Richard, Litt. D.



A STONE BRIDGE

is deliverance for none else. All the most devout layman can hope for is to climb just one rung higher on the long ladder that reaches up to Nirvana.

But to our Western way of thinking the layman does not seem to lose much, for the promised deliverance is not from death but from life, or rather from the wheel of life—transmigration. The doctrine of transmigration is much older than Buddha; it was a common tenet in India long before his time. But, in adopting it from Brahminism, Buddha gave it a moral basis. The soul's numberless migrations from one body to another depend upon character. Every soul must be materially what it is spiritually; the bodily form must correspond with the inner self. The body is not a mere cage or prison, but the natural clothing of the spirit, its material counterpart and visible embodiment. A beastly man is reborn a beast and a saintly man a sage or a god. Dante (*Inferno*, xxv.) portrays with creepy vividness the gradual fusion of a man and a snake:

"The two natures changed face to face,
So that they both assumed the other's mould,
And each the other's substance did embrace."

This is *Karma*, the moral fate by which all sentient things are ruled, and by which every one reaps just what he has sown.

But the human soul, on leaving its present body, does not immediately enter another. The dead man has first to appear before the dread judge of Hades. If he has led a virtuous life he enters paradise for a season, or is reborn into some happy condition; but if his good and evil deeds are about equally balanced, he is in due time reborn a poor man, or a woman. Those whose evil deeds greatly outweigh their good ones are condemned to suffer in one of the many hells which exist in the under-world. There are burning hells, freezing hells, and hells of bubbling filth, the tortures in which are varied and terrible. Men are bound to red-hot cylinders, plunged in boiling oil, pounded to jelly in mortars, impaled on spears, and endure a multitude of nameless horrors similar to those described by Dante in the *Inferno*. In the larger Buddhist temples in China there is usually a "Chamber of Horrors," where these tortures are depicted in plaster figures with gruesome vividness.

The periods of punishment and of transmigration are almost limitless. Each stage of the soul's awful

pilgrimage may take thousands or tens of thousands of *Kalpas*. And as there was no beginning, so there will be no end to that pilgrimage, unless the soul haply learns the "four noble truths" and pursues the "eight-fold path" which leads to Nirvana. Nirvana is the only refuge from transmigration and hell; the only state in which the soul can find eternal rest. But what is Nirvana? Negatively, Nirvana is defined as absolute freedom from birth and death, pleasure and pain; positively, as the highest spiritual liberty and bliss, and absolute immortality by the absorption of the soul into itself; philosophically, it is defined as neither existence nor non-existence, neither a state of consciousness nor unconsciousness. It is nothing. To the Buddhist philosopher it means annihilation, to the common people, so far as they grasp it at all, it means rest.

This is the old Buddhism, as it was before the Christian era, and as it largely is still in southern Buddhist lands—such as Ceylon, Siam, and Burma. But about the beginning of our era, or a little later, as Buddhism began to spread northwards into other lands, a new school of thought sprang up, called the *Mahayana*, or the Great Conveyance, which very much modified the tenets of Buddhism. This school, which was founded by the Fourteenth Patriarch, exalts abstract contemplation above the old asceticism and places it first among the methods of salvation. "An hour of such contemplation," says the book under review, "surpasses thousands of the mightiest reforming deeds." The missionary and the ascetic may be as much victims of the senses as a plough-boy. Only by abstraction, by the turning of the mind inward upon itself, can man rid himself of illusions, know the truth, and be free. It is recorded of one illustrious member of this school that he sat motionless, with his face to a wall, for nine years. With the growth of the meditative school, ritualism grew also. Worship became more elaborate, the priest more important and the use of magical formulas more common, till at last, about 400 A.D., there arose the *Tantra* school, which still further exalted contemplation, ritual, and magic.

Great changes followed the spread of these schools. *Karma*, or the doctrine of moral retribution, was largely modified, if not set aside, by the creation of a God or Goddess of Mercy (first regarded as a male, afterwards as a female) endowed with a thousand

hands and a thousand eyes, who saved all who called upon her. This mighty Goddess throbbed with pity for suffering men, driven to and fro on the "sea of misery" (life), and the utterance of her name brought instant help. She is spoken of and invoked as "The All-pitiful, All-merciful One, Savior from distress and woe, the Prayer-hearing Goddess." To the ordinary man *Karma* spelt doom, but *Kwan Yin* meant hope, and her name fell like music on the ears of men. Her creation was the response of Buddhism to the cry of the weak for help, and of the sinful for a Savior.

Another and equally important innovation was the modification of the old Nirvana doctrine by the invention of a Western Paradise, ruled by an imaginary Buddha called Amitabha or Amita. This paradise is beautiful and blessed beyond compare, and contains all that a pure heart can desire. Unlike Nirvana, the entrance to this glorious place is wonderfully easy. It is not necessary to pursue the "eight-fold path;" all that is necessary is to call devoutly upon Amitabha. A sincere worship of this Buddha, with frequent repetitions of his name, will save men from the ceaseless round of transmigration, and raise them to paradise. Contrary to the old Buddhism, which denied salvation to females, women can be saved by calling upon Amita; but before

entering paradise they are changed into men. Both these schools further claim the power of delivering souls already in hell, by means of priestly masses and the use of magical formulas. By the mysterious influence and magical power of these, the very gates of hell fly open and the doomed come forth.

In both schools the repetition of sacred names and magical formulas is common; but in the *Tantra* school this custom, as seen in Tibet and Mongolia, has reached gigantic proportions. In those countries every man and woman some part of the day, and the devout all day, cry with monotonous iteration:

"Om—*mani—padme—hum.*"

("O Thou of the Precious Lotus-flower.")

The temples are provided with prayer-wheels, which the worshipers turn as they go in and out. The people also have small hand wheels, which they turn as they sit or walk, mumbling as they do so:

"Om—*mani—padme—hum.*"

The wheels or drums contain a roll of paper or silk covered with repetitions of these mystic words, and each turn of the wheel sends up 10,000 prayers. The words are also written on flags and placed upon the tops of houses, tents, trees, and poles, so that the very winds may murmur as they pass:

"Om—*mani—padme—hum.*"

Is the New Buddhism so much better than the Old?

Our Very Own Bible

BY THE REV. S. POLLARD

From "The Bible in the World"

IN the early days of the Hwa Miao awakening, when the people in their thousands flocked to hear the missionaries, one felt well-nigh stunned by the tremendous responsibility. Almost immediately it became evident that unless the Word of God could be supplied to these new converts in their own language, many of them would relapse as soon as the first days of excitement were past. Thus it became a race on our part to translate some part of the New Testament into Hwa Miao, that the people might, as soon as possible, read for themselves God's letter to His people, and the story of the great love of His only Son.

The first Hwa Miao to come to our mission home in Chaotong arrived there in July, 1904. In October, 1907, the first editions of St. Mark's Gospel in Hwa Miao arrived, and the enthusiasm was very great. It was Saturday night, and after the prayer-meeting was over, the people, eager to purchase copies, crowded up to the table where I sat. The book was printed on coarse paper from wooden blocks, and was bound in blue cloth. There was no machine-work about it, all had been done by hand. But how they prized their own Bible, although it was only a very small part of the whole Scripture! The books were not sold to them cheaply—would a day's wage for a coarsely bound copy of St. Mark's Gospel be thought cheap in England? But none of us thought of these things. All, missionaries and converts together, rejoiced in the possession of some part of God's own Word.

A short time previously I had received a proof copy in advance. This I took with me on one of my journeys, and in a home where I stayed some of the young people borrowed it, and eagerly began study-

ing its contents. I was trying to sleep on some boards at the end of a small room, with my head towards a fire of coals built on the floor. At a little table, three young girls picturesquely named "The Wheat Flower," "The Opening Flower," and "The Beauty," bent over my one copy of St. Mark. They all read aloud at once, and I became so interested that I could not go to sleep. I had been over the ground so many times that I could nearly always correct them if they made a slip. At last, completely puzzled, they stopped. Slowly they spelt out the syllables, and over again they repeated "Come long come ku-mee." It was really Greek to them. At last I called out to them that those were some words in Jesus' own language, and that they meant "My darling, I tell you to arise." It was, of course, *Talitha cumi*, that they were stumbling over. These words spoken to a little girl long ago went straight to the hearts of these three Miao maidens. The room we were in was small and dirty. But love and joy and peace dwelt there that evening, as for the first time a group of erstwhile heathen read the Word of God, and by the Spirit came into contact with Jesus Himself.

My last Sunday in the Miao land, before leaving for England, was spent among the hills in a small village. Some of the people were very poor—so poor that I was more than usually shocked, although I have seen so much of Miao poverty. We had a consecration service on the hill-side, where the sods had been cut in preparation for a small chapel which the people were to build themselves. We consecrated the site by the baptism of sixteen people, some of them children in rags, but with the love of Jesus in their hearts.

The Revival in Changte, a Presbyterian Station in Honan

BY MISS MARGARET KING, YANGCHOW, KIANGSU

From "The Presbyterian Record"



Photo by]

[Rev. A. R. Saunders

A HOUSE-BOAT BEING PULLED UP A LOCK NEAR YANGCHOW

I WANT to try to give you a little account of the Changte meetings. Such a week I have never known in my life. God's Spirit has certainly come to Changte, and we have been here to see it. Day after day we have seen men and women prostrated because of sin, crying out for mercy.

At first, Mr. Goforth would give an address, and after that say, "Now we may pray." The first day, one after another prayed in quick succession, and I thought how earnest they were. Then the second stage came, when, the moment Mr. Goforth finished speaking, scores of people prayed all at once, crying out in agony, yet all so intelligently. One man near me cried out, "Lord, I stole that money, I stole that money, I am without hope." Then, literally, hundreds would take up the cry, confessing each one his own sin, and a wail of anguish would go up to heaven.

This would continue a long time. The people near were confessing real sin, not emotionally crying, but saying real things to God. Everyone lost all sense of the presence of others. I know I did, and found myself standing confessing my sins to God. The agony of the women about me over sin, that in their heathen state would not trouble them at all, was astounding.

The third day I was sitting on the verandah of the ladies' house, about eight a.m., when I heard a strange sound—no longer strange—coming from the girls' school—the Spirit of God was working there. Girls were weeping for sin. Miss Pyke went in as usual to have morning prayer and she had just begun praying when girl after girl broke into cries and prayers for mercy, telling God their sin. For an hour or more, during which time Miss Pyke tried to close the meeting, one after another came and told her of the naughty things which she had done. They then went to the teacher and to the matron and to one another, confessing sin. Many unknown things came to light that day.

The meetings lasted from morning until late at night, with time for food and private prayer between the meetings. I went one day, between meetings, to the men's court, where there are a number of rooms; the visiting church members slept in these. From one I heard four or five men crying and praying; in another a company of about ten were in an agony of prayer, kneeling on the floor; in another a hymn was being sung; those in each room fully unconscious of the others' doings.

A third stage of the meetings came when Mr. Goforth was no longer able to give addresses; the moment the opening hymn and prayer were over a procession of men and women began to walk up to the platform to confess their sin to God and to men. Missionaries, native preachers, church members, little children, men and women, boys and girls, stood in front of that great crowd of people, and with tears and cries for mercy, confessed their sins, sins that no beating from a Chinese official would wring from them. Difficulties that church committees have tried for a long time to put straight God's Spirit put right in a moment. This went on for three days and there seemed no end to it.

The end had not come when we left, people still waited their turn; indeed, some did not wait their turn, but, interrupting those ahead of them, cried out, "I must confess, I cannot wait, please let me confess." Much money was laid on the pulpit for God's work; many articles that had been stolen were restored.

One thing that struck me was the intelligence of the confessions. One man cried out with bitter weeping, "I am worse than Judas, I sold my Lord for 4,000 cash. I sold Him." The agony of that cry will be with me until my dying day. One woman near me cried one day, "I nailed my Lord to the Cross, I nailed my Lord to the Cross." The meetings could not be stopped when they expected, nor could

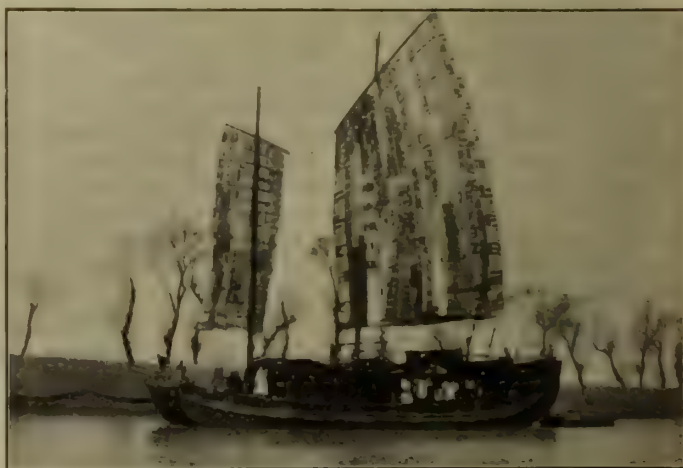


Photo by]

[Rev. A. R. Saunders

A HOUSE-BOAT IN FULL SAIL ON THE GRAND CANAL, KIANGSU

the communion service be held on Sunday, there were so many who had not confessed their sin.

One or two impressions are left besides those I have spoken of, one was that the Holy Spirit has never been given the place in our life and service He

should have; another was the quiet, perfectly Spirit-controlled manner of Mr. Goforth; the sincerity of the people and the recognition by all that the power was from God. I am praying that God's Spirit may visit the home church in the same way.

Finding Disciples

BY MISS G. IRVIN, IANGKOW, KIANGSI

SOON I shall have been full twenty years in China. Oh! the grace bestowed and the prayers answered. The desires fulfilled. No one "earthen vessel" can contain the praise felt for all the faithfulness of our covenant-keeping God. Truly His name is "El-Shaddai." The unspeakable honor of having "dwelt with the King for His work" for twenty years. One is most unworthy. It has been grace superabounding all the way.

Seventeen full years in Iangkow! Thanks to Jesus for the honor of being permitted to labor for Him and for those dear ones belonging to Him, for the few cups of cold water given in His name. Iangkow has become quite transformed during the years, while there are sixty-two villages with Christians living in them and seven regular stations. Thanks for all the lights kindled all around. The glory is all His and His alone—the instrument He used was only a bit of "clay," a "worm," and one is overcome completely in the thought of how wonderfully He opened the way and sent one forth to China as He did. Once more one takes the place of lying low at His feet—an instrument ready for His use as He wills. May the little church planted in the district by His own hand be one that will "bear fruit" abundantly.

We had the joy recently of baptizing and receiving into the Church twenty converts; four of our stations were thus represented. Among those received was a

teacher of whom Mr. Orr-Ewing has since written, "the memory of the teacher's examination and testimony still lingers with me." It was so interesting to hear how the Lord had led him. Three of the twenty baptized were old school boys, one whose name is Great Grace had been in the school for eleven years, he has

an excellent memory. Another who confessed Christ was our cook; his one recipe for making cake, bread or jam is "all prayer!" Like Joseph he seems to be a prosperous man.

I have paid another visit to Ingkiakow that the people might have the joy of remembering the Lord's death, and too, that I might visit in the homes of those not reached last time.

Monday morning we went to the home of Mr. Sie, one of those who had just been baptized. His home is twenty *li* from the station, and over several of the hills for which that district is famous. We stopped to rest at a place called "Peaceful Hollow," and were taken into the home of a Mrs. Hsia, who told me that she had decided to serve God. She had just buried her husband, who, before his death, had also turned to the Lord. She told me how kind her

husband had been to her and how, when dying, he had called his three sons and charged them to be good to their mother. It was a deep joy to listen to her testimony. Her countenance witnessed to the joy within.

We then went on to Mr. Sie's, where I had a good time of preaching before our dinner was served. Just



A COUNTRY SCENE AND FOOT BRIDGE

as the dinner was put on the table an old man in the home groped his way to the table and apologized for not having something special. Poor old man, he has been blind for over forty years. It was pitiable to hear him say, as he listened to me preaching, "And one has traveled *so far* all on the wrong road for nothing." He believes in the true God. Will you not pray for his conversion? Mr. Sie seems burning with love to the Lord and his prayer burned to the bottom of one's heart. He has the gift of utterance and we feel sure he is one on whom the Lord has laid His hand for service.

After dinner Mr. Sie took me to his sister's home, where, after the usual greetings, the sister produced an armful of Bibles and hymn books. We had a meeting, at which I gave them a Bible reading on "Vessels." The next day I started visiting a line of villages which are on the way to Iangkow and in which we have converts. At the first home visited I found the good couple rejoicing over the photograph of their only son, who attends our school in Iangkow. A few steps further on we found old Mrs. Li, who is seventy-five, rejoicing because she is able to read the two chapters in the New Testament which give the names of the Apostles (Acts 1 and Matthew 10). I referred her to Mark 3: 13 and 14. She produced her well marked Bible and wanted to have that chapter read at once. Going on six *li* further, we came to

another Mrs. Li, whom I consider one of the most ignorant of the disciples, but she is so good and loves to entertain the Christians. Her daughter, who was baptized last time, lives across the hollow. Like her mother she too is "given to hospitality." She is fifty years of age, and last year she began to read and now is able to read like a school boy, stopping at nothing. A distant relative of Mrs. Kio's has been a great help to her in this. Mr. Kio said he had decided to be a Christian and gave this as his reason, "My wife and I have lived together for thirty years. She has started on the heavenly road and in order to be with her I must go along. We have lived together so long that we begrudge separating." He said he intended to be baptized next year and prayed every morning, no matter how busy.

We went on to still another village, to the home of a Mrs. Huang, who is a dear friend of Mrs. Kio's. The relationship came about in this way. Some thirty years ago Mrs. Huang and Mrs. Kio happened to meet in a temple to which they had both gone for the purpose of praying for sons. They decided to be as sisters ever after. Mrs. Huang had three sons and Mrs. Kio none. Mrs. Kio decided to serve the Lord because she thinks the Lord better than sons. Mrs. Huang decided to be a Christian because she knows it was the Lord who blessed her in giving her the sons.

The Conference Held at Yihkocun, Chekiang

BY REV. W. H. WARREN

FROM Dec. 10th to the 13th we held a united Conference for our Shaohingfu, Sinchang, Dzingyun churches. The Conference was held at Yihkocun, a lone and small village, about three or four miles from the nearest market, where we have a large chapel. Recently, by means of a generous grant from the Mission, a new mission house has been erected. The building was sufficiently finished to use at the time of the Conference.

We had to arrange for the accommodation of about 250 people; the details were many, but all was carried through well and smoothly. This was, however, but the husk, we longed to have our people fed with the finest of the wheat; so the main points of importance were the drawing up of the programme and arranging for speakers. While some of us labored with head and hands, others wrought in prayer and faith, and together we thank God for the blessing given.

Pastor Ren, of Hangchow, in charge of a large district, working on almost full self-supporting lines, was with us; the Rev. J. A. Heal, who was formerly in charge of the Sinchang part of the district and is now the representative in China of the International Postal and Telegraph Christian Association, traveled from Shanghai to take part; the Rev. J. J. Meadows, who has stood by the work for a generation, and other members of the Mission staff were, in spite of hindrances, able to be present. On the opening and second days we had over 200 Church members, enquirers and adherents present, while on the third and fourth days the numbers ran up to about 350, of whom 227 were members in full fellowship.

Of his impressions of the Conference Mr. Heal writes as follows: "It was a great pleasure to be able to accept the kind invitation to be present, and

to meet fellow-laborers and friends, both Chinese and foreign. On account of the weather, the numbers on the opening day were not large, but encouraging, and from the first meeting it was felt that God had called us together for blessing. As the days went by the numbers increased, and better still, the interest was not only maintained but grew deeper until the end. It was my privilege to lead the early morning prayer meetings, and though some of the prayers were still of the old stereotyped form, many were true outpourings of the heart which reached heaven.

"It was a joy to have our brother, Pastor Ren of Hangchow, amongst us. We were sometimes fearful lest his teaching should be too deep for the mind of the average country Christian to grasp and retain, but the intense interest with which his long messages were listened to, and the blessing received, as testified to in the final meeting, rebuked our fears and made us thank God and take courage.

"Perhaps we have thought too long that ignorant converts could only assimilate the foundation truths of the Gospel. Have we shown them the River of Life, merely as a stream ankle deep, and not gone on to lead them to the overflowing waters, waters to swim in? It may be that God called us to the Conference to teach us needed lessons.

"The smoothness with which everything went made us full of praise to Him who gathered with His servants, and as we remembered His death on Sunday afternoon, and looked forward to His coming again, we thanked God that He had called forth this goodly number.

"As we were separating on the Monday morning. I said to some of my old Sinchang friends, 'the time for talking is over, now we must do.' 'Yes,' said one, 'we are going back to do.'"

Special Meetings at Iohiang, Shansi

BY MR. R. K. GONDER

SINCE our arrival here we have been very busy indeed. Mr. Lutley had arranged with us for four days' meetings, to begin just nine days after our arrival. We managed to get settled comfortably before that date and made the place as pleasant for the natives as possible. Being cold we had to arrange for plenty of warm rooms; the winter chapel was too small, so we had coke stoves made of brick for the big chapel.

Since Mr. Goforth's return to Honan, Mr. Lutley has been holding meetings, similar to those which were held by Mr. Goforth. The same signs have followed these meetings as attended those held by Mr. Goforth, and only a *very* few places, in the Hong-tung district, have apparently been unmoved. A young man, Mr. Wang, has accompanied Mr. Lutley, and his ministry has been a really powerful one.

The meetings began on the evening of the 18th, Mr. Lutley and Mr. Wang having arrived that afternoon. The day had been bitterly cold and only a few of the Christians had come in. Word had been sent out to the backsliders, and in order that no one should feel too poor to come, the well-to-do members gave liberally toward the expenses.

Mr. Lutley and Mr. Wang both spoke at the first meeting, the latter dwelling on the greatest sin—that of unbelief—and the Holy Spirit's work of conviction. A season of prayer followed in which one man, Li, confessed his sin of non-observance of the Sabbath, and another, Ch'ao, quite brokenly confessed to various things of which he felt convicted.

Mr. Wang led the first meeting on Saturday, speaking impressively on the "heart veil," 2nd Corinthians 3:15, 16. Deacon Ma followed with fervent prayer. He had been awake half the night in distress for sin.

By the eleven o'clock meeting many more had arrived, among them the school boys from Hsing-chuangpuli, our village school. Mr. Lutley spoke from Ezekiel 37, showing how the body of Christ had, in Iohiang, been divided and scattered as were the dry bones of Israel. He also led the evening meeting, speaking on the need of confession. No break occurred, although the power could be felt in

the meeting. Opportunity was given for prayer, but no one broke the silence. To pray in the old way seemed sacrilege, and no one was yet ready to pray in brokenness of spirit.

Sunday morning Mr. Wang conducted the eight o'clock service. The feeling became intense, and Mr. Liu, a deacon now out of office, prayed in evident distress. So did some of the women, and it seemed that soon all would be truly bowed before God. The noon meeting, however, showed the strong counter current hard at work against the Spirit. We were all humbled in prayer before God for *victory*.

Mr. Lutley spoke in the evening meeting of the necessity of sincerity in confession in order to pray aright. Deacon Ma then confessed openly to a man present, of whom he had bought a cow which had afterward to be returned. A young man named Liu, who had given much trouble, then broke down and confessed to having done wrong when serving a lady missionary, also to unfilial conduct, gambling and cursing. I thought he gave himself no quarter, but later on we found that he had not yet finished. Poor old Ch'ao was greatly moved and again made confession.

On Monday morning a most powerful meeting was conducted by Mr. Wang. The noon meeting was quietly powerful until the ex-deacon, in the midst of prayer, broke out in piteous sobs. He was quite taken out of himself and for many minutes stood there, crying out his sins of pride, jealousy, covetousness and hindrance to the work. In the evening,

the young man, Liu, was in utter distress, and sobbed with deep feeling in confession to God. He then rose and publicly asked forgiveness of several he had wronged and toward whom he had borne ill-feeling, among these were the ex-deacon (his relative) and Mr. U, between whose families there has long been a quarrel which greatly hindered the church work.

In the evening meeting many volunteered for service and much prayer in concert was made. Some were deeply joyful, especially young Liu, of whom the Lord has laid hold in a remarkable way.

Please pray for all, and much for him.



MISS IRVIN GIVING A BIBLE LESSON

Tidings from the Provinces

News Notes

Lord William and Lady Florence Cecil are paying a two months' visit to China in connection with the joint American and British scheme to found a Chinese University upon Christian lines.

The Prince Regent has announced his intention of abolishing the Imperial Courier Post stations throughout the Empire and also to disband what is known as the Green Turban regiments, or the old-fashioned territorial troops in the various provinces. It is stated that this will be put into force next year and that the country will benefit to the extent of ten million taels, annually, by the abolition.

The *Eastern Times* learns that the ministers of Great Britain, Russia, Germany and France purpose to recommend their respective Governments to reduce a portion of the Boxer indemnity as a proof of their friendship to China.

Grand Secretary Chang Chih-tung, who is also Comptroller-General of the Affairs of the Ministry of Education, has issued a circular to the Viceroy and Governors of provinces to dismiss summarily any foreign teacher in the Government schools who may in any way misbehave himself, or act unreasonably towards the scholars.

Recently the President and vice-presidents of the ministry of war have considered the necessary expense for the new armies in the whole empire and have found that it is estimated by the secretaries at over 6,000,000 taels.

It is reported that the Anti-opium Commissioners in Peking intend to apply for permission from the throne to summon to Peking, next year, all Viceroys, Governors, Manchu Generals, Lieutenant-Generals and other high provincial officials who have reported that they have broken off the opium habit. They are then to be subjected to a test as to the veracity of their statements.

With a view to improving foreign relations and to give the proper importance to foreign affairs, it was proposed not long ago, that after the Chinese New Year, Commissioners of foreign affairs should be created in all the provinces as well as in Shanghai and Tientsin. At the last named ports they will take over entire charge of foreign affairs from the customs or territorial Taotais. The Prince Regent and the Government, it is reported, have now decided the change first in Shanghai, for the south, then in Tientsin and Shantung.

The announcement of the erection of the first building in New York City to be used exclusively for Chinese Protestant Church purposes has come as a surprise to most of the American people. It has taken nearly half a century to reach this event. New York City has now 8,000 Chinese within its limits. The Presbyterian Chinese Mission is the first in New York to have so far developed as to need a building. The veteran minister, the Rev. Hue Kin, has been in America for over forty years. He was converted to Christianity in California through the efforts of some missionaries who conducted a Sunday School in a tent each Sunday.

The new building is to have an auditorium on the ground floor for services and Bible School. On the second floor there will be a Chinese library, parlors, rooms for Tract Society, pastor's study and other adjuncts of the work. On the third floor will be bedrooms for visitors and students, dispensary and hospital facilities. The basement will contain the dining-room, kitchen, etc., and the edifice will be crowned with a roof garden.

Honan

FUKOW—Recently I spent several weeks at Chowkiakow and while there Miss Cook, my companion, and I were able to visit, I suppose, about thirty villages. At first on these excursions we served to draw the crowds, I suppose, for the accompanying native woman or women to preach to; but our own efforts were confined to a few remarks and the distribution of tracts. Later on, however, we began to do a little of the preaching ourselves. It was a very poor attempt, of course, but we know that, feeble as it was, we were holding forth the powerful Word of Life, and we hope that by dint of our woman's interpretation of our words, we have been able to bring the name of Jesus before some dark minds. For even in our limited walks out from Chowkiakow, and from this place, we have met with people who say they have never heard "the doctrine;" and we have seen the lack of comprehension depicted on faces at the mention of the name of Jesus. If this is so in the neighborhood of Chowkiakow, a place worked for twenty years at least, I think, what must be the ignorance predominating in the multitude of villages farther on, that are to be so easily reached, and where, I expect, the people are quite as willing to listen to the Gospel? God grant that I may spend my life in the itiner-

ant preaching of the Gospel.—*Miss E. Pilson.*

Kiangsi

KINKI—Again I wish to give a little sketch of our work in Kinki, hoping that it will call forth both praise for what the Lord has done and much prayer for what we know He is able to do. We have just had a visit from our superintendent, Mr. Orr-Ewing; during his visit three were examined for baptism, two of whom were accepted. The third candidate for baptism was an old lady of nearly seventy whose testimony was not very clear, so it was thought best that she should wait for a time.

As these baptisms are the first which have taken place since we have made Kinki a permanent centre, you may be sure there was great rejoicing. Shall I tell you a little about these two who have entered into fellowship with us, that you may be the more able to have *fellowship* in intercession.

The woman is now the keeper of the hall in our out-station. She broke her vegetarian vow some ten years ago. Since coming to Kinki about seven years ago, she has abundantly showed faith in the Lord and has witnessed to many by word of mouth. The man who was baptized has been attending the services only a little over a year. He is a fire-cracker maker. As fire-crackers are largely used in connection with idol worship, this year he gave up this business, believing it to be inconsistent with the worship of the Lord. Since then he has found it hard at times to make both ends meet; when making fire-crackers, all the family were able to help, even the little daughter-in-law of eight doing her share. The burden of the support of the family has now fallen entirely upon him, and he has sought to eke out their existence by fishing with but meagre success. But the Lord seems to be opening up his way now.

His first hearing of the Gospel dates back to about ten years ago, when a former worker happened to go into his home while preaching in the city. The next day, as she was going out into the country, she saw this man going fishing and said to him, "You might better do this for a living than make fire-crackers, and then come and worship the Lord." It impressed him that she should remember him among the many new faces she had doubtless seen that day. When remembering this and all the other leadings of the Lord, he says that he believes that he is one of the Lord's chosen ones.

Two years ago his son and daughter were both very ill. They sent for the mother-in-law of the girl to see what she would do for her. This woman is one of our enquirers. She said that they must not call in the priests nor go to the temple to seek help from the idols. The boy and girl both recovered and shortly after began attending our services with her. Some time after the father, mother, and little daughter-in-law also began to attend the services.

The old man was asked when he first felt that he was at peace with the Lord. He replied by relating a dream that he had a few months ago. Last spring he moved into a house that was supposed to be haunted by evil spirits. As no one else was brave enough to live there, the rent was very cheap. One night not long after he had moved there, he dreamed that three men clothed in black came and took hold of him, trying to bind him with a rope. He immediately called out, "Lord Jesus, you must save me to the uttermost." At that the men slunk away and he has never been troubled since. The Chinese belief in dreams and in evil spirits cannot be shaken. And may it not be true that in a land where the Devil is worshiped as the dragon, his emissaries have much more power than in our more favored God-fearing land.—*Miss Alice C. Lay.*

Shansi

PINGYANGFU—The following is a report of the Bible School which was held last autumn.

Attendance:—Seventeen men in tenth moon. Twenty-three men in eleventh moon. Thirteen men were old scholars, and thirteen districts were represented. Two men were enquirers not yet baptized. Four men had never taken any meeting. Ten men had occasionally led a meeting, but were not leaders in their districts. Seven men were on the preaching plans of their various churches and thus might be termed leaders.

Work done:—Read but not explained—Genesis 12 to 50, Exodus 1 to 20, Daniel 1 to 6, Judges 1 to 10. Memorized—I Peter 1, Psalms 1, 32, 91, Proverbs 3. Devotional meeting daily. Expositions of and examinations on—James, Historical part of Numbers, the Holy Spirit (text book, "The things of the Spirit" by Mc-Gregor), Romans 1 to 14, and six lessons on the life of Christ, by Mr. Dreyer. Twice, weekly, street preaching, also preaching at seven lantern services.

Notes:—The health of all the men has been good, for which we are very thankful.

In spite of the dullness of many of the men at first the progress made has been most marked. Examinations have been held each week and reports have been sent to each station. The top man in the school obtained seventy-five out of seventy-six marks, the second obtaining seventy-four.

A specially happy and harmonious spirit has prevailed in the school, the daily devotional gatherings having been times of great blessing. Often men have broken down in confession and tears, and great freedom in prayer has been a feature of all the meetings.

It but remains to render hearty thanks to God for His great goodness to us as a body of students, and to commend the work done to Him that it may result in much fruit through the coming days to the glory of His Name.—*Rev. W. P. Knight.*

Chekiang

FENGHWA—Many will remember that in our report of last year we mentioned that we expected to visit at least 100 villages in 1908 with the Gospel. We are glad to report that during the year over 180 villages and hamlets have been visited, with a population of from 1000 to 1500 families each (Chinese reckon by families, counting about six persons to a family). All but perhaps ten of these places were visited in person by either Mr. Macpherson or myself, accompanied by Chinese helpers. In the morning we would divide parties, a Chinese and foreigner going different roads. In many of the villages we went almost from courtyard to courtyard, preaching and selling Gospels, or else preaching on the streets to the crowd that followed or to workmen. In this way we sold during the year about 3500 Gospels, and a few hundred other Christian books. Even in our worst villages, inhabited mostly by pirates and robbers, we moved among the people with a good deal of freedom. This does not mean, of course, that we were not subject to ridicule, and in many cases open insult, being called at times the foulest names in the Chinese language. But, living among the Fenghwa people, one gets to expect this. Yet we thank God that the way is open to preach Christ to the people, whether they will hear or not. Hundreds of tracts were pasted up in rest-houses, and other places along the road. A good many of them were torn down, yet a lot still remain, bearing silent witness to the Gospel. Nearly every evening we had an open-air service, using a magic lantern in the preaching. This drew large crowds. In the smaller villages we had an attendance of about 300, while in the larger places we got about 1300 people. But it

must not be understood that *all* these people *heard* the message, for at times there was a good deal of noise, but among the larger crowds about two-fifths would give quiet attention, while the smaller crowds generally gave a good hearing. We estimate that between 25,000 and 30,000 people saw the pictures and the texts of Scripture shown on the sheet.

We would ask prayer that our efforts to spread the truth, in season and out of season, may be blest of God.—*Rev. Wm. A. McRoberts.*

Monthly Notes

ARRIVALS

January 7th, at New York, Mr. Marshall Broomhall, B.A., from England.

December 21st, at Shanghai, Rev. and Mrs. W. J. Doherty and two children (returned), from England, via North America.

DEPARTURES

January 9th, from Shanghai, Mr. and Mrs. W. Hagerqvist and four children, for North America.

DEATHS

January 15th, at Taichowfu, Chekiang, Miss A. R. Rudland, from malaria.

January 18th, in Australia, Mr. T. A. P. Clinton.

Baptisms

SHENSI—

Hanchungfu - - - - -	14
Yanghsien - - - - -	1
Lantien and out-station - -	4
Sangkiachuang - - - - -	9
Wukung - - - - -	1
Lichuanhsien - - - - -	3

HONAN—

Hiangcheng - - - - -	6
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SZECHWAN—

Chengtuo out-station - - -	16
Kwanhsien and out-stations	8
Shunking out-stations - -	15

KWEICHOW—

Anshunfu out-stations - -	75
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KIANGSI—

Kweiki and out-stations - -	68
Kinki and out-station - - -	2
Iyang - - - - -	18

ANHWEI—

Anking - - - - -	4
Shucheng - - - - -	2

CHEKIANG—

Hangchow out-station - -	12
Tientai out-stations - - -	5
Sungyang and out-stations	26

289
Previously reported 2,118

Total 2,407

Editorial Notes

IF any of our friends have been omitted in the distribution of the Prayer Union cards and letters, we shall be thankful to hear from them. Also, if any of our friends, who have not already joined the Prayer Union, would like to become members, we shall be grateful to them if they will signify their desire so that we may enroll their names upon our lists.

Some time since, the Mission in China published a book for its own use in telegraphing in China, and between China and the various home lands. This is called "The C.I.M. Code," and it was, for the most part, prepared by our Philadelphia Secretary, Mr. F. H. Neale. Much was anticipated from this book, but its use has been found helpful beyond expectation. While the book was not intended for general sale, we would say, if any friends of our missionaries desire to purchase copies, we shall be glad to furnish these. In this case, application should be made to the Secretaries of the Mission, at the Philadelphia and Toronto offices.

We have been having the pleasure and profit, for nearly a month past, of a visit from Mr. Marshall Broomhall, the Editorial Secretary of the Mission, in London. Mr. Broomhall came first to New York and Philadelphia, and later, he visited New Haven, Princeton, Washington, Chicago and Toronto. Finally, he went to Belleville, Montreal and St. John, and from thence, he proceeded to Liverpool and London. The object of Mr. Broomhall's visit was to come into sympathetic touch with the work of the Mission in North America, in order that, as Editorial Secretary, he might the better understand the needs of the work on this side of the water and be the better able to serve us. In addition to this, he came to advise with us concerning the importation and distribution of the Mission literature published in London. In this latter purpose, our brother has been greatly helped of God, and we have much reason to be thankful for all the assistance he has given us. We have followed Mr. Broomhall, as he has returned home, with praise and prayer, and we trust that this note will lead others to join in offering petitions in his behalf in his important work of editing the English edition of CHINA'S MILLIONS and in preparing and publishing Mission literature.

It is with much sorrow that we have to report the sudden and serious illness of Mr. Helmer, the Secretary of the Mission at Toronto. Mr. Helmer had been feeling poorly for some time, but neither he nor we had anticipated anything of a serious nature. However, complications developed, which finally made an operation necessary. This last took place at the first of the month, and we are thankful to say that it was skillfully and successfully performed. At the present time, Mr. Helmer is lying in one of the private hospitals in Toronto, and he is doing as well as can be expected. We shall greatly value prayer in our beloved brother's behalf, first, that he may be fully restored to health, and then, as never before, be newly blessed and used of God.

The work for Tibet is going on so quietly and

unobtrusively that Christians are in danger of concluding that nothing at all is being done for that land. As a matter of fact, great advances are being made. It is no small thing, as related to the evangelization of Tibet, that it is being surrounded by a cordon of stations, for work in Tibet will only be made possible by a base of supplies near and about Tibet. This last is largely now an accomplished fact, various missionary societies having located themselves on several sides of the country, and being in the act of drawing near to the common, central territory. We in North America, consider it a great privilege, as represented by two of our workers, to have a small part in this advance movement, and we ask our praying friends at home not to be behind in fulfilling their responsibility of intercession in behalf of this last great stronghold of Satan.

Dr. Zwemer, Candidate Secretary of the Student Volunteer Movement, has recently sent out circulars and placards voicing the desire of the various American and Canadian Missionary Societies for additional workers. The mere mention of the many and pressing needs of these societies constitutes a forceful appeal for missionaries, and is a fresh revelation of the condition of heathendom. Every society mentioned pleads for men and women, and the only limitation which seems to be recognized is that of money to send out and maintain workers. It will be a suitable exercise for those who pray to ask that the right persons should be brought into contact with those societies which are the most suitable for them, and that full monetary provision may be made for all who are accepted for service.

"Thy Kingdom come" (Matthew 6:10). There was a saying well known to the ancient Jewish Rabbis which ran as follows: "He prays not at all, in whose prayers there is no mention of the Kingdom of God." This is an uninspired utterance, but it contains an inspired truth, for it is plain from the Scriptures that all true praying has necessary relationship to the glory of God, which includes, in the divine view, the Kingdom of God. It is ever to be remembered that God has a kingdom which is yet to come. He is constantly working, by His spirit and through His providences, to this end; and this is the earthly objective which He sets before those who are workers together with Him. It is plain, therefore—since He would have us pray as we work—that our prayers should be largely occupied with the concerns of the kingdom and with its final establishment on earth. It is because God desired us to remember this that Christ put the word quoted above at the forefront of the prayer which He gave His disciples to offer, and it is one of the thoughts of that sublime petition which ought to particularly endear it to us. To pray and serve for the coming of the kingdom will lift us above all small conceptions of missionary service, and will give us peculiar fellowship with the great mind and heart of God. Also, it will give us to see things from God's standpoint, rather than from that of our own, and will bring us into the position where we shall count God's interests the first and greatest of all.

CHINA'S MILLIONS

TORONTO, APRIL, 1909

The Joy of Adoration

BY THE RIGHT REV. H. C. G. MOULE, D.D.

THE great thought of "adoration" claims our special attention for a time, that we may apprehend anew something of the joy which lies at its heart. No long study of the word appears to be called for, certainly not of the merely philological sort. To a very large degree, in a Christian assembly, for purposes of Christian thought, "adoration" tells its own meaning to the soul. But we may observe, in passing, that the word nowhere occurs in our Authorized Version in the canonical scriptures, and once only in the Apocrypha. By our translators the word "worship" was always used to render *histachvah* in the Hebrew. On the other hand, invariably, I think, where worship (as verb or noun) occurs in the English, we find *adorare* or *adoratio* in the Vulgate. We might be tempted to use "worship" accordingly, instead of "adoration," in our title. Yet upon reflection we shall feel that the current usage of the two words is just so far distinguishable as to dissuade the change.

Passing from the phenomena of exact scriptural usage to the usage of common modern speech, we feel that "adoration" differs from "worship" as being somewhat narrower in its idea, and also somewhat more intense. "Worship" covers the whole range of devotional duty, including its outward order and observances. "Adoration" takes us, as it were, to the heart and sanctuary of worship. It concentrates and lifts the thought, till it is supremely occupied with those relations between the worshiper and the worshiped which bring the worshiper spiritually to his knees, nay, which bow his face in the earth, and fill his consciousness supremely with a sense of the greatness and glory of the worshiped, and of the worshiper's total dependence upon him. True, all worship involves in its idea, more or less, the call to revere and to submit. But to adoration that attitude is, in effect, its whole idea. The adorer is nowhere if not prostrate and upon holy ground.

To adore, in the Christian usage of the word, is to approach the all-blessed God in Christ with that transcendent spiritual admiration which comes of the least glimpse of His perfections; with that profound surrender and submission which sees and embraces His absolute rights over His creature; with the awe which knows that between the adorer and his God there lies, immeasurable and immovable, the difference between absolute and dependent, between cause and effect, between potter and clay, between possessor and possession; yet it carries in it also a mysterious and magnetic sense of contact, in the knowledge that the thing made is in the image of the maker, that the effect is congruous with the cause, that the possession is dear to the possessor, and the absolute is, at the

least, not less than the dependent existence is, the bearer of personality, of thought, of will, of love.

Thus adoration is the expression of a holy and profound wonder of the soul, of an ultimate and unlimited allegiance to eternal excellence and right, of the giving of the self out and up to be at the will and disposal of its God, of its recognition that He, in the nature of eternal things, is its only reason and secret of existence, absolute and supreme; while yet that mystery, deep in its sacred darkness, pulsates with the gladsome certainty of a kinship, a proximity, a capacity for union and communion, such that God can dwell in man and man in God.

Thus adoration (as its etymology, however accidentally, suggests), along with its tribute of self-surrender to the eternal holiness, involves also an element of need and asking—an *oratio*; not indeed a mere petitioning for specific gifts and advantages in detail, but that higher and deeper asking, the thirst for God, the inmost sense that "nearness to God for me is good," the gravitation to an always closer and fuller union with His Son—"that I may know Him;" that I may live my "life in the flesh" as "not I, but Christ dwelling in me."

Adoration is a gem whose facets are spiritual wonder, spiritual surrender, spiritual consciousness of dependence and of difference, spiritual movement of the created being towards its glorious and responsive source and centre, so as to enter into a union equally full of awe of intimate endearment.

This imperfect consideration of the nature of adoration leads us already within sight of some causes of its joy. For if we have read the word at all aright it connotes, in its true idea, not the sort of worship which retires by instinct to a distance from its object; rather, it is the highest and purest form of an insatiable seeking and approach.

"Rivers to the ocean run,
Nor stay in all their course;
Fire ascending seeks the sun;
Both speed them to their source;
So the soul that's born of God,
Pants to view His glorious face;
Upward tends to His abode,
To rest in His embrace."

Coming more directly to the conditions of the joy of adoration, we may trace some of them as follows, however meagerly and in fragments it is done:

(1) To adore, in spirit and in truth, to adore "the only true God and Jesus Christ whom He hath sent," tends necessarily to develop joy in the adorer. For it means a motion of the soul towards Him who is the supreme felicity. That is a wonderful word of the

old apostle's, in 1 Timothy 1:2: "The gospel of the glory of the blissful God." "I sing thee, happy one," is the first line of a fine hymn by Synesius. In His presence, at the deep interior of all clouds, is not only "righteousness and judgment," but also "fulness of joy, and pleasures for evermore." And this is necessarily so. For God is love; and love in its essence is joy—joy in the happiness of another. Supreme love, within the triune life, eternally demands and eternally radiates that joy. And so the being, "drawing nigh to God," tastes, more fully as it draws more near, the power of that supreme bliss which he who breathes it delights, by his nature, to convey and to share.

(2) Then further, adoration is the vehicle of joy because it thus approaches the eternal happiness in a spirit true to its relations with its object. It is worse than vain to seek the fountain of supreme joy by the methods of a merely speculative and, so to speak, critical theism. To collect and focus the intimations of a supreme mind, indicated through man and nature, is, indeed, a good thing in its order, but it may arrive at even complete intellectual conviction and yet fail to convey one gleam of joy, if the thinker, the enquirer, is not also the adorer. For then he will be all wrong in his relations with his subject. Man can never be for one moment an enquirer simply; he is a creature, made in the image of the eternal, and he is, of himself, a sinner. So without adoration he will never sympathize with the supreme love, and thus with the supreme bliss. Without prostration he will never

understand, in Christ, the mercy and the wonder of the eternal life. But let him adore, and then the heavens will begin to unfold, and the man, contrite, kneeling, surrendered, wondering, shall begin to see "God, his exceeding joy."

(3) Thus adoration will open up to believing man the joyful path of his own boundless growth in a true realization of himself. He was made for God; therefore to find Him, and to rest in adoring lowliness before Him, detached from the self-spirit as his centre, is a wonderful way to find himself.

There is a theory, widely spread, in this day of unchastened, uncontrite, unworshipping thought upon religion, a theory which makes God and man ultimately identical; so that man, as it were, is only God in disguise, slowly developing towards a consciousness of his own divinity. Whatever that theory can do, it can never minister to the human spirit the joy

of God. It beclouds the very conception of the transcendent and all-blissful personality, and so it takes the breath of life out of the instinct of adoration. It may seem to exalt man to the skies, but he will find those skies empty of the joy of the presence there of an eternal love, which has willed him into being, and is ready now to fill him with gladness immeasurably higher in its secret than himself. It is only in right relations to that love that he can forever be developed upward, in his own creaturehood, to its full joy, in the sense of a perfection always alive with a pure and delightful growth. And that implies adoration, before a God supreme above him, yet unspeakably related to him.

The Holy Scriptures, in their reserved but entrancing intimations of the life to come, make it plain that the elements of varied and boundless activity, occupation, service, enter into that life; it will include all the joys of energy and achievement for the immortal nations. But invariably the oracle

indicates that the spirit of the whole life of heaven, the character of it, the binding and ruling principle, felt always in everything, will be the joy of adoration. The glorified are always singing, in the whole range of the faculties and exercises of their wonderful existence.

But the joy of adoration is not meant by the gospel to wait for "that world and the resurrection of the dead." Like every other revealed prospect of the life of glory, it is to have its preludes and first experiences in the life of grace. Here and

now we are meant in holy diligence—and all the more because we live in an age of deeply impaired spiritual ideals—to practice the sacred habit of adoration, and to open up our being, in deep humility, to its joy; "worshiping by the Spirit of God, rejoicing in Christ Jesus," with that "joy of the Lord which is our strength."

It is not enough to begin to pray, nor to pray aright; nor is it enough to continue *for a time* to pray—but we must patiently, believingly, continue in prayer, until we obtain an answer; and further, we have not only to continue in prayer unto the end, but we have also *to believe* that God does hear us and will answer our prayers. Most frequently we fail in *not continuing* in prayer until the blessing is obtained, and in not expecting the blessing.—Geo. Muller.



Photo by)

INTERIOR OF BRITISH LEGATION
CHAPEL, PEKING

(Mr. E. Murray

The refuge of the American missionaries during the siege of 1900

Mohammedanism

Extracts from Observations and Conversations Among Moslems

BY REV. WM. BACON PETTUS, B.A.

From "Chinese Recorder"

THE believers assert that Mohammedanism first came to China in 628 A.D., being brought by Wahab Abi Kabcha, an uncle of the prophet, who came accredited by his nephew to the Chinese court. He was received by the Emperor and permission was granted him and his followers to practice their religion. They built mosques in Canton, and other Mohammedans came to them from the west; some coming by sea and others by caravan through Central Asia. After a few years Wahab himself returned to Arabia, where he remained till after the death of his distinguished nephew. But the east seems to have cast its spell over him, as it has over so many in later times, and having heard it a-calling, he finally returned and ended his days here, being buried outside the north gate at Canton. Two of the mosques in Canton, which were attributed to him, still exist after many restorations; one of them being known as the Square Pagoda.

The foregoing account of the beginnings of Mohammedanism in China is accepted by most writers on the subject, but J. Edkins and E. H. Parker, who have studied the subject critically, deny its truth, claiming that it is improbable that while Mohammedans were still being persecuted in Arabia and had not yet conquered Mecca, they would have been able to send a representative to the court of far away Cathay.

The early arrivals, like the vast majority of the Mohammedans who have since come to China, were mercenary and not missionary in their motives. The first were largely traders, who did not settle in China, but returned to Arabia. Some proselyting must have been done, however, because some two hundred years later, when the Mohammedans had passed out of favor during a rebellion which according to some authorities took place in Canton and according to others near Hangchow, more than a hundred thousand of them were slain at one time. The number of arrivals was small till the days of Kublai Khan, the first of the Mongols who encouraged their immigration, and large numbers of them came into Fuhkien, Chekiang and Kiangsu; the centre of their trade shifting to Foochow. Many Mohammedan mercenaries were brought into the western provinces by rulers when in need of soldiers. The earliest cases of extraterritoriality and rule of foreigners in China by the consuls of their own nationality occurred in connection with the Mohammedans before the middle of the ninth century.

The rulers of the Ming dynasty did not look on the Mohammedans with favor and the Manchus have pursued the same policy. This is true, notwithstanding the fact that some Mohammedans have risen to high office. At the present time there are estimated to be between 20,000,000 and 30,000,000 Mohammedans in China, of whom about nine-tenths are found in Shensi, Kansu, Szechwan and Yunnan. The others are scattered through the remaining provinces. Peking has about 100,000 of them. The largest group of them in Central China is found in Nanking.

There are more than three thousand Mohammedan families in Nanking. They already have twenty-four mosques and are now building a very handsome one outside the Hsiakwan gate. The mosques are found in all parts of the city, both within the wall and beyond it. They are scattered because the Chinese authorities have wisely refused to allow them to segregate themselves as it is their custom to do in other countries. The mosques vary very little from each other in their general lines, though they differ somewhat as to size and condition of repair according to the financial condition of the patrons of each, who maintain them in order to win merit. They are not endowed with lands or otherwise as are some of the temples in China. Outwardly they do not differ from temples, and a stranger cannot locate one of them except by the signs which appear over the outer entrance.

A marked difference is found when one comes to the two buildings which constitute the distinctive features of a Mohammedan place of worship—the mosque itself and the bathing place. The mosque is an impressively simple room, usually wider than it is deep, with the main entrance on the east side, in order that the prayer niche or false door at the rear may be toward Mecca. There is very little furnishing—a stand on which rests the Koran when not in use, with an incense urn beside it to burn during the reading of the Koran, a large chair on which the leader kneels when he preaches, a stairway on one side of the room on which he stands during one part of the service, rugs, long strips of matting or felt on which to kneel during prayer, and as many hanging lamps as the devout may have presented for votive offerings. The western wall, toward which the worshippers always face, and especially the prayer niche, have some of the many Arabic names of the deity done in gilt and colors. In at least one place I have found a picture of the Kaaba hung over the prayer niche. The Kaaba is to the Mohammedans the most sacred building in the world, being situated in the centre of Mecca directly under the seventh heaven, which it resembles in shape. The prayer niche is of especial interest to Christians, because according to tradition its origin is connected with Jesus Christ. Mohammedans accept the virgin birth, but deny the divinity of Christ. They refuse to believe in the resurrection and deny that He was crucified, claiming in fact that He never died. One day Jesus was being pursued by a mob with an intent on His life. He fled to a mosque, and being so closely pressed, would have been taken had not God opened a way through the rear wall and taken Him directly to heaven, where He now is and will remain till the last day, when He will return to the earth. When Judas, the leader of the mob, entered, God rubbed His hand over Judas' face changing it into a likeness of Jesus, with the result that when the mob reached him they mistook their leader for Jesus and led him out to crucifixion. The false door or prayer niche which we

see to-day is the opening made to rescue Jesus Christ. To the mind of the Mohammedan there is no anachronism in this story, because they claim Adam as one of their prophets and assert that what they consider the true religion has always existed in the world. There were, therefore, mosques during Jesus' day.

There is one thing more which, though never found in mosques in other lands, is always found in the mosques in China, that is the tablet to the Chinese sovereign, the Wan Sui Pai Dz. There is a Chinese law making it compulsory to have one of these, and it is usually placed on a table near the door. The Moslems say that it is there to compel orderliness on the part of any Chinese who may enter, and are always careful when any reference is made to it to state that they do not worship it. China has influenced Islam far more than Islam has influenced China.

The bathing place attached to the mosque is very different from the usual public bathing hall of the Chinese, which the Mohammedans never use. The Chinese use long tubs or pools, while the Mohammedans never use tubs or basins, because they never allow the same water to touch the body more than once. If they did so they would not be ceremonially clean. In other words they always use running water, and their arrangements are such that they approximate the shower-bath as we know it. They have a number of stalls about three feet square. On an iron hook in the centre there is a wooden bucket, from which the water runs on to the head and body from a hole in the bottom. They have also a spouted pitcher for the hands and feet. It is a picture of this pitcher which one often sees on Mohammedan shop signs, and which is used to notify the faithful that the edibles offered for sale have been prepared according to the law.

In Arabia and other Mohammedan lands four things are regarded as essential in a mosque: a minaret, from which the call to prayer may be sounded; a bathing place; the stairway for the preacher, and the prayer niche. All the mosques in Nanking have the three latter, but not one has a minaret.

One Mohammedan who has traveled extensively among his people in China has told me that in Kansu they have mosques for women with women leaders. In Nanking all the public services are for men only, and public prayer is held five times each day. Except at the principal service of the week, which is at one or two o'clock on their Sunday, which is our Friday, I have never found more than two or three worshipers. A little while before the hour the men begin to gather and take their baths. For one of the lesser services they wash the head, hands, and feet, but for the principal service they wash the whole body. They never think of entering the mosque without having first bathed. On one occasion a Mollah refused to go into a mosque with me a few minutes after he had left it, though he was perfectly willing for me to go in after I had removed my shoes. After bathing, those who have not said the prayers of the morning go in before the leaders are ready, so that they may get prayed up to date and ready for the current service. All remove their shoes at the door. Prayer is begun

by placing the thumbs behind the ears with the fingers extended. This is an attitude of adoration of the deity who is being contemplated. Then standing erect with the eyes gazing on the floor a few feet in advance, the fact that all plant life should praise God is shown in tableau. Next the body is bent at the hips till the back is horizontal, and as a four-footed beast man praises God. Then prostrate with the elbows extended at the side, he represents a bird; and lastly, on his knees with his head bent forward, he worships as a man. This is only one of the many explanations of the four positions in prayer.

Attached to each mosque there are from two to five Mollahs. They receive no salary, but are supported by the fees they receive for reading the Koran at weddings, births, and funerals. Since it is contrary to their law for the Koran to be translated from Arabic into any other tongue, a knowledge of Arabic is essential for one who would be a Mollah. There is a theological seminary for the training of Mollahs located in the Chang alley near the water west gate and presided over by one of the three men in Nanking who have made the pilgrimage to Mecca. He has eight students who study the Koran, the traditions, and similar subjects. This training not only enables them to take the lead in public and in private worship but also gives them that authority and secures for them that respect among their people which the Confucian scholar has among the Chinese. The students pay no tuition fees, and those who have no means of their own are supported by men of wealth, of whom there are several among the Moslems in Nanking. They are ready to receive visitors, and both professor and students have treated me most cordially every time I have visited them. Once while talking with them about some of the Mohammedan countries I told them of the great Mohammedan university in Cairo with its ten thousand students, the only one of their great educational institutions still in existence, and they had never heard of it. I asked if they had a map, and to my surprise they brought out a small globe. A few years ago a professor was expelled from the Cairo university for bringing a globe into the institution. But in this case the globe had not in any way weakened the faith of the students or of the professor, because none of them understood how to use it! They were much surprised when I used it to demonstrate to them that owing to the curvature of the earth, when they face the west in prayer they are not facing Mecca, but out into the heavens, and that if they wish to pray toward Mecca they must face down into the earth. They were as much astonished then as they always are when I prove to them that in spite of their claiming that the Koran cannot be translated, I have a copy of it in English. During the visit referred to, the professor presented me with his prayer beads and later returned the call accompanied by his whole school. He is a very zealous religionist and does not allow social matters to interfere with his devotions, because during the visit one of the times for prayer arrived and he went into the yard, and there on good Christian ground said his Moslem prayers.

(To be concluded)

"Watchman, What of the Night"

BY REV. J. J. MEADOWS

THE outlook or prospect for mission work and the spread of the Gospel is hopeful, perhaps more hopeful than ever before in the history of missions in China. Not that we gather much expectation from what is called "The Reform Movement." This at present, at least, rather looks in an opposite direction, the smattering of knowledge which the schools for western learning begets, has raised up a class of young men and women, so filled with conceit and self-importance, as to make their attitude towards the reception of the Truth, as it is in Jesus, rather hostile than otherwise, and has intensified that materialistic element which plays so large a part in the life of the Chinese.

Whence then is the outlook or prospect hopeful and encouraging? I think from the Church of God itself there is a wider and deeper *spirit of prayer*, a clearer and fuller idea of the use and power of prayer in the native churches. It enters more largely into the daily life and family circle than it used to do. The pastors and preachers start on a higher level in their discourses and addresses, and the teaching is of a more spiritual nature than heretofore.

Interdenominational gatherings for prayer and the deepening of spiritual life are more general and breathe a higher tone of spiritual life than could be said of these meetings a few years ago. The oneness of the Body of Christ is perhaps more distinctly realized by the intelligent leaders of the churches. The love of Christ has a deeper hold on the Christian Church in China, as a whole, than it ever had before ;



Photo by]

RIVETING A BROKEN PLATE [Rev. G. H. Seville

and we may expect in the near future—if Christ does not return—a deeper awakening to life and righteousness in Christ Jesus, such as was never anticipated a few years ago. A deeper sense of *sin against God* rather than *against man*, is evident in some churches already, though not so widely prevalent as one could wish.

We have recently seen several hundreds of Christian men and women gathered together in places completely isolated from any religious stimulus ; that is, they have none of the excitements and attractions to attend religious services, such as exist in our home lands. We have recently seen and joined in these services for days in succession and *four* times each day. Men and women brought together for the worship of God and the study of His Word, listening to addresses of an order that would have done credit to a Keswick meeting, and to my own surprise, listening for hours without satiation and apparently without weariness. Men and women would rise and testify to the power of the grace of God in their hearts, strong men confess their sins, and even modest, retiring Chinese women have risen and asked for prayer ! a most unusual thing in our meetings. And we hear of like testimony and witnessing for Christ in other churches and in other missions these days in this land of China. Surely the prospect is encouraging indeed, and we ask for prayer, that you may join with us in hastening the coming of Christ, that souls may be brought to Him by hundreds as in days gone by. Brethren ! Pray for us.



Photo by]

THE PLATE RIVETED
HELD UP BY THE BREAKER

[Rev. G. H. Seville

The Story of Sa-loe-sz-mo of Wenchow, Chekiang

BY MRS. G. STOTT

SA-LOE-SZ-MO, our Bible-woman, has a bright, round face which beams upon you at all times.

I have often wondered, in looking into that face, whether her sad life's history, which she had often told, could indeed be true. Not only has the past been full of sadness, but even now there is nothing in her home surroundings which can account for her cheery, happy smile. Truly God has given her His own peace and joy, which the world can neither give nor take away. She was only a little child when she was betrothed to a man twenty years her senior, and taken to her future husband's home to be henceforth completely under the rule of her

mother-in-law, who seems to have been a hard, unkind woman. The child was both hot-headed and warm-hearted. A little love would have brought out her better qualities, but with hard words and harder treatment she grew reckless and disobedient, ever ready to answer back if found fault with. Of course this only made her mother-in-law more unkind and bitter. It was most pathetic to hear our little woman tell of how desperate she used to get, and how, after being scolded and beaten, she longed to put an end to her miserable existence. Sometimes she even went so far as to try to strangle herself; but, feeling the choking sensation, would get frightened and let herself go in time. How wonderful was God's goodness in restraining her. She little knew then that she was His chosen vessel to bring cheer, gladness, and life to many a heart as sad as her own; for, alas! hers was no uncommon case—only a specimen of the many, many little daughters-in-law living a life of slavery, receiving as reward scoldings and blows.

About twenty years ago, not very long after her marriage, a young neighbor woman became interested in the Gospel. Soon this woman was converted and became earnest in telling others the good news. After her conversion she was visited by Christians and preachers, who were ever glad of an opening to tell of Christ's love to those neighbors whom she had gathered and whom she was anxious to interest in her new-found treasure. After the first curiosity was

appeased very few cared to listen, and only into one heart prepared by the Holy Spirit did the seed seem to fall and take root, and that heart was So-loe-sz-mo's. Impelled by some, as yet, unknown power, she would go whenever possible, either to hear her neighbor's visitors, or to talk over the strange new things with her friend privately. As soon as her husband and mother-in-law found she was truly interested in what they called the "foreign doctrine" they tried to prevent her going out, complained of her wasting time, and forbade her to listen any more. Her only chance, then, was to steal out in the evening, when her day's work was done, to her friend's house, and there talk

quietly, ask questions, and learn to pray. For many months things went on thus, but as she became more and more interested she longed for more spiritual food and begged to be allowed to go to the chapel on Sundays. The very mention of this desire brought down upon her a storm of petty persecution; but by that time she was slowly learning to restrain her tongue, and instead of answering back, as formerly, would retire to pray and to ask the Lord to open up a way for her. She tried very hard every day to be specially good towards her ill-tempered mother-in-law and to do more than her usual amount of silk spinning. By Saturday evening she had succeeded so well, that when she asked, with fear and trembling, to be allowed to go to chapel next day, she was surprised by a favorable reply; and thus, by dint of great effort and industry, the little woman used to get permission to ac-

company her friend to the Sunday services, and it was not long before she was truly converted. After that she had to endure bitter persecution. Her husband often beat and ill-used her for believing "the doctrine," but her manifest change of behavior, her industry, patience, and brightness at last conquered the prejudices of both mother and husband. Not long ago, when some of the neighbors laughed at him for his weakness in allowing his wife to leave the worship of their forefathers, he answered, "A religion that is able to change and make her a much better wife must be good, and I shall not be the one to



Photo by

SA-LOE-SZ-MO, SENIOR
BIBLE-WOMAN IN WENCHOW

[Rev. G. H. Scoville]

hinder." The mother-in-law is now dead, and the husband, though unconverted, allows her to do as she pleases. She has been an earnest, active Bible-woman for fourteen years, and has been the means of leading many of her dark sisters into the light of God's love. She has unbound her feet—which means a good deal to a Chinese woman—so that she may be better fitted for country work, as she has often to walk ten or fifteen miles in the day. Often when we have been out together I have retired quite worn out with the day's labors, while she, who had done as much or more than I, would continue till midnight teaching the Christians and inquirers.

During the two hottest months, when it is impossible to go out much, she refuses her salary, preferring to support herself by tea-picking, silk-weaving, or otherwise. When she first went out she was

rather young, according to Chinese etiquette, to go about alone, so when not accompanied by myself or one of the young ladies, I always sent an elderly woman with her; but her conduct was so wise and discreet that no one has ever hinted that her youth was any barrier to her usefulness. Her cheery helpfulness makes her a favorite with the women, while her sturdy independence calls forth the respect of all. Her words carry conviction, so that even rough country men are compelled to listen to her quietly and respectfully. Her loving sympathy opens up the hearts of the people, and prepares the way for any straightforward words she may have to say about things which are not right in the lives of any of the Christians. She is not afraid to speak out, though doing it in such a manner as rarely produces bad feeling. We consider her a God-sent gift to the Church.

A "Mu-chu Die" (Devil's Temple)

BY REV. G. H. SEVILLE

IN spite of the changes rapidly taking place in China, idolatry still retains a strong hold upon the people. Wenchow, at least, has had new temples built recently, while others have been enlarged and renovated. This photo is of one that had an addition, almost as large as the original part, completed two years ago. Some temples, it is true, have fallen into disuse, but this one is still quite popular. Those who have illness in the family wend their way to this temple, the Fi-o-dung (Flying Red Cloud Cave) and pay a certain sum to ransom the sick one's soul, said by the priest to be held captive in the cave. What explanation is given when the transaction fails to affect a cure is another matter, involving, no doubt, a strenuous use of the clever priest's wits.

The story which accounts for the name of this temple is that about fifteen hundred years ago a Taoist came from Taichow riding on a red cloud. He became an immortal and the temple was

erected in his honor. It is in a prominent place, just outside the city wall, at the south-east corner. The large tree growing through the second storey is an interesting feature and gives the name (Reclining Tree Storey) to that room.



Will you pray that those who come to the Flying Red Cloud Cave for help and comfort may hear soon of Jesus Christ? Some may have heard: pray that the bonds of superstition may be loosed.

If I were to mention another reason why this is a time of supreme crisis, it would be because of the grave and even disastrous reflex influence upon the Church of the West, of failure to improve the unparalleled opportunity in the East. I confess to-night that my anxiety is not lest there be a great awakening in the East, but lest there may not be a corresponding awakening of the Church in the West. I am burdened lest the Western Christians may not see this door—this great and effectual door.—*J. R. Mott.*

A TEMPLE OUTSIDE THE SOUTH GATE OF WENCHOW, CHEKIANG

How God is Working in Iyang, Kiangsi

BY MISS M. E. STANDEN

KNOWING the interest you take in the work in Iyang I want to tell you a little about how it has been going on this past year. There have been discouraging features in the work and need for much prayer, but at the same time there has been blessing and encouragement also—therefore, cause for praise.

During Christmas week we had a visit from Mr. and Mrs. Orr-Ewing, our Superintendent and his wife. We examined a number of candidates for baptism, out of which eighteen were accepted. The testimonies of some of these gave us real joy, for they showed there was true faith in a living God. Never shall I forget the words of an old woman, over eighty years of age, who for several years had stood out against the Gospel. She lives in one of our out-stations, not far from our little mission house. Four years ago you could not have induced this woman to come to our house, but this time, when we arrived to examine candidates, we found the poor old thing had been carried to the hall in a chair (she is too crippled to walk), and was eager to be examined and confess Christ by baptism. God had in His own way, and that through sorrow, softened the hard heart and brought her to the foot of the Cross. Although utterly unlettered, she had learned to repeat over one hundred hymns, and she said, "At night when I am trying to remember a verse of a hymn, I think and think and then it is just as though I heard a voice in the next room saying the words to me." Surely it is the Holy Spirit bringing to her remembrance what she has heard. Her son and daughter-in-law, who are both members of the Church, testify to the change of heart and life. The daughter-in-law said to me, "Had my mother-in-law become crippled before she became a Christian, life would have been unbearable with her, but truly she has become humble and patient like the Lord Jesus." Praise God for the power of the Gospel!

When I told her that she had been accepted by the Church for baptism, the old, wrinkled face lit up and she said, "This is God's grace to me." Please pray for her that these last months and years may be fruitful ones. As we sat together talking, she said, "Teacher, if I had learned to love the Savior thirty years ago I could have worked for Him, but it is night with me now and I can do nothing." The Chinese mechanics, tailors, etc., do a lot of night work, so I said, "It is evening with you, dear friend, but you can still do *night work* for the Lord," at which she smiled and nodded her head. May God use her in the evening time of her life.

Had I time I could tell you many interesting little incidents and conversations in connection with those baptized this time.

A dear, little, old woman, who attends the services in another out-station, but who has to walk five miles to worship on Sunday, gave very clear evidence of a changed heart. One of my fellow workers was talking with her one day and Mrs. Chen was telling about the persecution which she suffered from her neighbors. My friend said to her, "Jesus said we were to pray for those who persecute us." "Ah," she said, "I never heard that before; that is good. Now I will just tell the Lord about them every one." May God give the grace as the need arises.

I was very much interested in the answers given by one candidate, a young man from the country who had never been to school. Almost every question asked him was answered by a verse of Scripture. One wondered how he had obtained such a store of Scripture knowledge, and felt that he really knew how to use the "sword of the Spirit."

The baptisms took place the day before Christmas, and after the baptismal service the new members were received and we all remembered the Lord's death together. Please pray for these eighteen new members, and ask that they may be kept from falling and may grow in grace.

On Christmas day we met together again and this time to remember the birth of Christ. As we sang together the dear old Christmas hymn, "Hark, the herald angels sing," in the Chinese tongue, one

could not but praise God that the gift of the *Christ child* was for *all people*—even the Chinese. May God help us this new year to publish and spread abroad the "glad tidings of great joy." May I ask you to pray very specially for our work this coming year. We are hoping to continue our boys' and girls' schools. The latter is supported through the interest of an endowment fund, given chiefly by our native Christians, for that object. We are hoping in time, as God may lead in the matter, to have, instead of only a day school, a girls' boarding school, so that the daughters of our country Christians may be able to obtain an education also. We would value your prayers in connection with this matter.

God puts so high a value upon "the riches of the glory of His inheritance in the saints" that, in order to perfect that inheritance, He subjects His saints to sorrow and suffering as a proprietor plows up his land and pulls down his homestead, that he may beautify the estate, which is his inheritance.—*Arthur T. Pierson.*



GROUP OF THE IYANG SCHOOL BOYS AND GIRLS

"Workers Together With God"

Extracts from the Report of the Work in Chungking, Szechwan

BY MR. R. B. WHITTLESEY

TO those absent ones who, with us, are "workers together with God," on behalf of this station, greetings.

Another year has passed, one of happy service in this far away part of the Lord's vineyard—far away from you, not from Him! And, too, another year with its share of sorrows and disappointments, without which we might so easily become boastful and proud; for our rejoicing must ever be "in the Lord," and never in any apparent success, nor in any man. Like last year, it has been a year of practically uninterrupted service. In spite of the death of both the Empress Dowager and the Emperor and other things which might have brought about troublous times, everything has been quiet and peaceful, and for this we are specially thankful. Cholera visited the city, but coming almost at the end of the summer it soon ran its course and not many deaths resulted—that is, compared with cities down-river, where it raged all summer—and not one of our church people was even ill with it. As for us foreign workers, the very best of health has been vouchsafed to us, thus enabling us to keep steadily at our work without let or hindrance. As you all have helped us so much by your prayers, we now ask you to unite with us in praising God for all His goodness and mercy. "Unto Him that loved us, and loosed us from our sins by His blood; and . . . made us to be . . . priests unto His God and Father; to Him be the glory and the dominion for ever and ever. Amen."

The year has brought ten additions to our little circle which, monthly, gathers around the Lord's table "to remember His death until He come." The first four were some who had enjoyed this privilege before, but who had wandered away and for some years had not met with us in this way. It was a peculiar joy to welcome such as these back again, and our hearts were very full as on the first Sunday of the year we saw them thus come back. As I write this at the other end of the year, our joy is somewhat turned because three of the four have not proved as satisfactory as we had hoped they would, but they are in fellowship and we all must pray most earnestly for them. One, if not two, of the four are more or less involved in the toils of the dreadful secret societies, which are such a bane in the west of China. "Once in, never out," is a saying they have regarding them, and the more we come to know of them the more we realize the force of the remark. Pray earnestly, not for these two of whom I have spoken, but for every male member of the Church here, for there are not many who at some time in their lives have not been more or less closely associated with them.

The next five to join us were from the ranks of the enquirers, and came in after confessing their Lord in baptism. We usually have our baptismal services on Friday evening, and we wonder if you can even imagine the great joy that fills our hearts as we see men and women come forward and thus proclaim to the world their new found faith.

Details of some of these five will interest you. The first, or eldest, was Mrs. Li, the Tseo-ma kai school teacher. She has been an enquirer for many years and is one of those upon whose soul the truth has dawned slowly. But there was no question as to her being received, and it was a joy to welcome her amongst us. Fu Ch'uen-lin was the next, a Luchow man who had come here on business. He had heard the Gospel for several years but was debarred from entering the Church by several small things. These having been removed, he was gladly received. He is a fine fellow, quiet and faithful.

Wang Shu-ch'ing, a small peddler, was another. He had been on application for baptism for some time, but was not received until this year. Being a good deal away from home he is under peculiar temptations. The tenth addition was one, Ch'en I-shuen, transferred to us from the Church in Kweichow, the capital of the Kweichow province. But this was not a net gain of ten, as four have been taken from our circle. A young girl, who married a pastor in the Luchow district, was transferred to her husband's church. Three were removed by death, but instead of thinking of these as taken from us, we like to think that they have just been transferred above. All three were advanced in years; among their number was our old, trusted evangelist, Iang. We can but rejoice for him, but, oh! how we miss him. He was a man of such large ability, and was so helpful in every way—but God knows best and we all know that Mr. Iang had well served his day and generation.

One could wish that we might report a large increase in the number of regular enquirers, but this not being so, we cannot. We continue to have large numbers present at our Sunday morning services, but many of them seem satisfied with that and will not come to enquirers' classes. Both the women's and men's classes have been kept up throughout the year, but the attendance has been small. The wives of some of the Christian men are coming on and for this we are thankful. There is one bright exception. The man Fu Ch'uen-lin, mentioned above, moved into a new street and, as usual, faithfully closed his place on Sunday, hanging out a sign announcing the day. Before long his action attracted the attention of Chungking's best Chinese artist, whose shop was just across the street. Fu made friends with this man, a Mr. Ts'ien, and soon interested him in the Gospel story. Mr. Ts'ien was somewhat prepared, as some time previous to meeting Mr. Fu he, when passing one of the preaching halls, had been invited to enter but had refused to do so. Ere he had gone very far, however, he was taken violently ill and had to be carried in a sedan chair to his home. In thinking it all over, he made up his mind that it was because he had refused to go into the hall, and thereupon he determined to take advantage of the very first opportunity given to hear what the message was the gospel halls had to tell. He is a regular attendant at the Sunday services now and is learning quickly. Pray for him.

Tidings from the Provinces

Personal Notes

During the past few weeks we have had the pleasure of the Rev. F. A. Steven's presence in the Toronto Home and offices. Owing to the illness of Mr. Helmer, Mr. Steven is kindly assisting in the work for a time.

Our friends will be grieved to learn that Mrs. Stott's throat continues to give her trouble, so much so that the specialist under whose care she is at present is exceedingly anxious that Mrs. Stott should discontinue all deputation work for some months. We are sure that Mrs. Stott will be upheld by the prayers of her many friends during this time of trial.

Miss H. E. K. Reikie has for the present been appointed to Chefoo, and will teach in the Preparatory School there.

We have received news of the safe arrival in Shanghai of the Rev. and Mrs. E. A. Brownlee and child, also Miss Pike and Miss Hall.

Miss Pike will resume her work at Kiehsiu, in the province of Shansi, and Mr. and Mrs. Brownlee will spend some time at Anking, Anhwei, in the study of the language before receiving their appointment. Miss Hall will take up work at Liuanchow in the Anhwei province.

News Notes

The Viceroy of Shensi and Kansu and Governor of Shensi have received telegraphic instructions from the Throne ordering the Dalai Lama to return to Tibet without delay, and not to loiter on the way, nor cause trouble to the people.

The Prince Regent has sent strict instructions to all the Viceroys and Governors, giving orders that, in view of the present difficult times, they should not only do their best to carry out constitutional measures, but also attend to administrative measures, defence, anti-Christian troubles, foreign and financial affairs, and adding that any negligence will be severely dealt with.

The Ministry of Finance has received from the mint five denominations of the new coinage in which the Board will pay the salaries of metropolitan officials this spring.

The Prince Regent proposes to appropriate and hand over 1,000,000 taels in gold hoarded by the late Empress Grand Dowager in her private treasury to the mint, to be turned into gold currency.

The Yuchuanpu (Ministry of Posts and Communications) considers that as proposed railways are increasing in number in China, there will be a great demand for all kinds of materials, which, if purchased from abroad, will deprive China of much profit. The Ministry has, therefore, decided to organize a workshop at Tientsin this spring, in order to meet requirements.

Grand Secretaries Chang Chihlung and Yung Cheng, of the Ministry of Education, are considering the advisability of deputing an official of the Ministry, from among the Deputy Vice-Presidents and Counsellors, to proceed to Chinese colonies in foreign lands to strengthen the bonds of relationship of the Chinese residents with their mother country, and to establish Chinese schools among them, so that they may learn their mother tongue, and thus perpetuate their memory of China and enhance their patriotism.

H. E. Chang Chihlung, Grand Secretary and Comptroller-General of the Ministry of Education, has telegraphed to the Chinese Ministers abroad, asking them to select and recommend Chinese students competent to be professors in the colleges for special courses in Peking.

In the province of Szechwan proclamations are out by order of the Governor warning the people that from the beginning of the year the culture, merchandise and use of opium will be severely punished. Many are trying to get rid of the habit, as they anticipate inconvenience to result from continuing the drug, though of course no one expects a suppression of the trade all at once.

It is reported that the Prince Regent will pardon the reformers, Kang Yuwei and others, from the next Chinese year, in compliance, it is said, with an order by Emperor Kuang Hsu.

The Viceroy of Szechwan has obtained permission to organize a company with a capital of 4,000,000 taels for the purpose of developing the natural resources of that province.

The plan has been approved at Peking of establishing colleges for ship-building in Hupeh, Chekiang, Kiangsu and Fukien provinces.

Silver, lead and coal mines have been located in the neighborhood of Chinkiang and a movement is on foot to open mines.

Kiangsu

YANGCHOW—During the past year the number of cities, towns and villages in which we have told the Gospel

story are not in any way an indication of the work which needs to be done, for there is an almost countless number of such villages and hamlets scattered all over this large area of over three thousand square miles. The population of the district, according to the latest official returns, is about four millions. If you look at the list of missionaries for all societies you might easily come to the conclusion that there were quite enough in this province, but the fact has to be kept in mind that most of the missionaries in this province are engaged, not in direct evangelistic work among the masses of population, but in such special work as in various institutions and at business centres. Besides ourselves, the only other missionaries available for itinerant evangelistic work over this populous district, are four, and three of the four have been on furlough during the past year. One belongs to the American Baptist, another to the American Presbyterian, a third to the Brethren and the fourth to the China Inland Mission.

During the year we have spent 241 days out of Yangchow, but not all in this direct itinerant evangelism. We spent the month of August in Chefoo, we have visited Shanghai four times to attend meetings of the C. I. M. China Council, and have also paid several visits to Chinkiang in the interests of our work. More than six months have been spent in direct itinerant evangelism.

When itinerating our usual plan is to visit two places a day and to spend from two to three hours in each place. On arrival at a place I go on the street with a good supply of Scripture portions and tracts and preach to the men, while Mrs. Saunders has the women on the boat. The boat is usually crowded with women all the time we remain at the place: and for this it is a great advantage to have our own boat. If we had a hired boat the boatmen would not be willing to have so many people come on board, but with our own we are at liberty to do as we wish.

We have traveled over 2000 miles, and have sold or distributed over 6000 Scripture portions, 5000 book almanacs, 3000 sheet calendars, and over 10,000 sheet tracts. Now we ask you to pray that the seed sown may very soon yield fruit, for the accepted time may very soon pass. Wherever we go we find the people willing to listen, and surely that in itself is a challenge to the churches at home to send out more workers for this pressing work.

In this work we are assisted by two Chinese workers; but in addition to the evangelistic work we have carried on regular church services at Kaoyu

and North Taichow, and during the last six months one or other of the Chinese helpers has visited Chinkiang twice a week to preach to the out-patients in connection with our medical work there.

In connection with the work of the China Centenary Missionary Conference Evangelistic Work Committee, of which I am secretary, I would mention that we have quite recently completed the work of tabulating the statistics received from all over China, and the result is that we have drafted an appeal to the Christians in the home lands for additional workers. The appeal will be printed and sent out as soon as possible.

You may have heard of the revival meetings which Mr. Goforth has been holding in several parts of China, and of the blessing which has resulted from them. Assured that God was blessing greatly our dear brother, and feeling we were right in putting some of our people in the way of blessing, we sent several to the meetings at Changtefu, in Honan. Mr. Orr and Miss King went with them. Since their return there has been manifest blessing in the boys' and girls' schools here, but just to what extent will form matter for another letter.—*Rev. A. R. Saunders.*

Shansi

LUCHENGHSIEN—The one hundred days of public mourning has been very half-heartedly observed. The most apparent observance of this is to be seen in the shops and houses which at this New Year's season are left in their chronic state of dirt and dust, with the faded and half destroyed scrolls and notices clinging to the posts and doors, instead of the clean, bright, red scrolls and mottoes which are usually pasted up on every shop and house at New Year's. The use of red paper has been forbidden, and only a very few have used yellow.

The most important thing in our church during the last three months has been the visit of Mr. A. Lutley, and a young native helper named Wang, to this district, conducting a series of meetings for the manifestation of the Holy Spirit. God has mightily used their witness and testimony in the churches in the west of this province, and meetings for prayer were held at all the stations for several weeks, with the desire that our district might know something of this blessing. Meetings were held for three days at Luanfu, and four days at Yuwu, our members going to the nearest place, some to Luan and some to Yuwu. At Luanfu I was hindered from attending the meetings, so have to depend on reports and what I have seen of after

results. Although there was a good influence from the commencement, yet it was not until the last day that the yielding to the Spirit's influence was very marked, then many confessed and asked for prayer, some wept as they realized their sins, others made promises of time and money, as well as of definite prayer for relatives or friends. The women's time of yielding and blessing came afterwards in their own rooms, making the hearts of the lady workers glad as they saw old things being made right and new life being received. At Yuwu also much blessing was given, especially among the school boys and girls. Of course any real blessing will not stop with these meetings. Reports from Yuwu say the work is still going on, though Satan is using some to hinder. We are far from satisfied with our own members and long to see a greater movement among them. We praise God that some received real blessing, and are the better for it, others seem to have been untouched, except by the novelty of the meetings. Some were unable to attend (the time of year was most inconvenient for our women); others were afraid to attend. Please pray for us that we may see a greater manifestation of the Holy Spirit's power—He is with us—and that those who have been blessed may become channels and vessels of His life to others.

Owing to the strict proclamations against opium we have been very busy this winter in our opium refuges. Sixty men have been in up to the present, and Miss Barraclough has had about fifteen or sixteen women. It is difficult to speak of results—the seed is sown and some does fall into good ground, and we shall see fruit. We have been much encouraged this year by the apparent interest shown and the receptiveness of many of the patients, though a few seem deliberately to steel their hearts against the truth. As our refuges will remain open for about two months longer, we ask your prayers for continued blessing.

The District United Conference is to be held at Yuwu this year. At its close Mr. Knight hopes to conduct a week's classes for leaders, and then we hope will be able to come and give our Christians another week's classes. Please remember both Conference and classes in prayer.—*Mr. A. Jennings.*

Anhwei

YINGCHOWFU—We deeply feel a spiritual straitness, a lack of power to meet the opportunity around us. There is a movement among the dry bones of China. We hear of wonderful blessing being poured out in many places, especially under the ministry

of Mr. Goforth. And around us here the very heathen are turning from idols, the idols being cast out of temples and the buildings and endowments being appropriated for schools; and whether in turning from idols they turn to serve the living and true God or not will depend much upon the testimony borne by us here, and upon the power behind the testimony. We seem to be in the very crisis of the war of the Lord in China, the time that will determine the outcome. We never more needed to be upheld by prayer than now. We feel so utterly unequal to the opportunity around us. May the Lord's strength be made perfect in our weakness. We know it is "Not by might nor by power but by my Spirit, saith the Lord of hosts."—*Mr. H. S. Ferguson.*

Monthly Notes

ARRIVALS

On February 10th, at Shanghai, Miss E. E. Hall, returned, from North America.

On February 13th, Miss C. A. Pike, returned, and the Rev. E. A. and Mrs. Brownlee and child, from North America.

BIRTHS

On January 22nd, at Shanghai, to Mr. and Mrs. C. Thomson, a daughter (Agnes Mary).

MARRIAGE

On January 5th, E. O. Beinhoff, to Miss E. M. Rowe, at Yüncheng.

Baptisms

1908

SZECHWAN—

Paoning out-station	- - -	9
Chuh sien and out-stations	- - -	24
Luchow out-stations	- - -	22

HUPEH—

Kuh-ch'eng out-station	- - -	6
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CHEKIANG—

Chuchow	- - - - -	7
Ninghaihsien out-station	- - -	3

HUNAN—

Changsha	- - - - -	3
Paoking	- - - - -	7

Previously reported	2,407
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Total	2,488
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1909

KIANGSI—

Iangkow out-stations	- - -	21
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ANHWEI—

Shucheng	- - - - -	2
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Total	23
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Editorial Notes

WE are thankful to report that Mr. Helmer continues to make good progress toward recovery. He has been removed from the hospital to the Mission Home, and he is steadily gaining in strength. God has been merciful, indeed, to us and to the Mission in thus sparing our beloved brother's life, and in so far restoring him to health.

Mr. and Mrs. Frost's father, Dr. Albert G. Ellinwood, of Attica, New York, passed away in the Buffalo hospital, after a brief but painful illness, upon the twenty-sixth day of last month, at eighty-four years of age. Dr. Ellinwood was known to many of the earlier North American members of the Mission, he having been the first medical examiner of the Mission on this continent, and he greatly endeared himself to such, as to others, by his skill, and by his gentle and courteous ways. He was a brother of the late Rev. F. F. Ellinwood, D.D., Secretary of the Presbyterian Board of Foreign Missions, and he was well known in western New York by reason of his attainments in surgery and medicine. His life and his long practice as a physician were ever characterized by a high-minded sense of Christian duty and he died in the confident trust of one who looks for mercy through the merits of the Redeemer. It may be truly said of him that his profession was conscientiously used as a means of serving the Lord, and he is mourned by rich and poor alike.

Dr. Arthur H. Smith states it as his belief that the past months have shown a marked advance in the attainment of spiritual life and power in the Church in China, and he regards this as one of the most hopeful signs of the present time as related to the evangelization of that land. Other writers, such as Bishop Bashford, voice the same opinion, and there seems to be a growing conviction on the part of those best informed that God is preparing to visit China with a new blessing, to the salvation of many souls. Our prayers should be earnestly offered that nothing may occur in the missionary body to retard or quench the movings of the Holy Spirit, and we who are at home should be careful that nothing should take place in our lives to make us hinderers of God's gracious purposes. The past has shown that it takes little to stem a tide of spiritual blessing. May the Lord forbid that this should take place at the present time.

It shows a long advance in mission work in China that the February number of *The Chinese Recorder* is entirely taken up with the one theme of, "Women's Work for Women." It was not long ago that almost nothing was being done, even by our Missionary Societies, for China's women, and it is well within our remembrance, when Mr. Taylor urged the sending of women into the interior of China, that he was first held up to ridicule and then denounced as a fanatic. But times, thank God! have rapidly changed. Now all Missionary Societies have adopted it as a part of their policy to separate married or single women unto

the work of evangelizing the women of China, and several Societies have followed Mr. Taylor's lead in sending women into the interior, to reach the vast numbers of women there, even though this means extra hardship and something of danger. Let us praise God for these advances; and let us ask Him for larger ventures of faith of a like kind on the part of all who are laboring for China.

One of the saddest features of mission work in China, after a century of service in that field, is the vast territories in the interior which are still unoccupied and untouched. We hear of large numbers of missionaries being sent to China by various Missionary Societies of different home-lands, and we get the impression, from our common habit of generalization, that the Chinese now must be pretty well evangelized. But what are four thousand missionaries among four hundred millions of people, especially when it is remembered that these four thousand are very unequally divided among them? No, China is far from being evangelized, and there are many millions of the Chinese who have never yet even heard the name of Jesus. For instance, in the western province of Yunnan, there are sixty-eight principal cities, and only eight of these have resident missionaries; and throughout the inland provinces of China, there are innumerable lesser cities, towns and villages which have no resident missionaries and no resident Chinese Christians. In spite of all that has been done, the spiritual condition of China is appalling. It is manifest that there is still place for an "inland mission," and indeed, for many inland missions, for China is still the land where dwell the shadows of death.

"Let him that thinketh he standeth, take heed lest he fall." (1 Corinthians 10:12.) There is peculiar need of this exhortation in these evil days, and with applications not formerly so much in mind. The dangers which now beset the Christian are more than ever subtle, and they have been largely transformed from the physical into the spiritual realm. Satan used to appear to most individuals openly and in the bold role of a carnal tempter. Now, it is often difficult to discern his person and his point of attack. The most serious aspect of this change on the part of our Adversary, as revealed in spiritual experiences, is this, that he has largely ceased to operate through persons outside of the Church, such as sceptics, infidels and agnostics, and is actually using people inside of the professing Church, many of whom are high in station and beautiful in life. In this, he has indeed transformed himself into "an angel of light" and it is no wonder that even the elect are almost deceived. In such a time and under such circumstances there is but one attitude of safety, namely, the taking heed spoken of in the above verse. Deliverance can only come from God, through a humble walk before Him, through a reverent holding fast of the sacred Word, through much prayer, and through a deep and constant abiding in Christ. Doing these things, we shall be upholden of the Lord, and we shall never fall.

CHINA'S MILLIONS

TORONTO, MAY, 1909

The Ministry of Praise

Hebrews 13:15

From "The Living Way"

LOOKING back over the past twenty years, or so, it is clear that there has been in progress a gracious revival of prayer. One can scarcely think of its beginnings and not associate therewith the great life and work of the late George Müller and the not less great book, "With Christ in the School of Prayer," by the Rev. Andrew Murray. Of course there were other influences, many and varied, but these two are marked, and in spirit and object (as the notes in the book testify), they are closely related.

Many tributaries have continued to flow into and swell this stream of prayer. Prayer "calls," "circles," "sermons," "conferences," books, papers and tracts without number. Prayer "missionaries," "workers," and "warriors," not to speak of the mighty influence of foreign fields, have all contributed to augment its volume and value, until in spirit, understanding, practice and results, it has a place in the Church to-day unequalled, perhaps, since apostolic times.

In homes and churches there are meetings and "all-days" of prayer where little groups gather to wait on God, and, as it were, become adjusted like turbines to the mighty tide of prayer in the Holy Spirit. Thus new motive and motion is given to old machinery and new results are manifest. Thanks be to God for the revival of prayer.

But if this river is to reach its normal New Testament proportions, if it is to make the desert blossom as the rose, if it becomes the motive power it is meant to be; we repeat, if prayer is to reach its normal proportions, and become a spiritual Mississippi bearing on its bosom the great ships of human need and the greater cargoes of divine supply, it must have the deep, broad, Missouri tributary of praise to God continually (Hebrews 13:15).

Have we not thought, too much, of praise as optional, a sort of luxury. Something we might, without serious results, neglect, if not dispense with? Surely this is due to our not seeing the true place of praise in the Word and in the will of God concerning us, and, that as His priests, it is our sacred duty and privilege to

"ENTER HIS COURTS WITH PRAISE"

and to maintain the same as a ministry unto Him. Surely our delinquency in this has entailed great loss to ourselves and the cause, and dishonor to His holy name. The Lord help us (may we make it more personal), help me, to see this and confess it before Him as a great sin, and seek to know the glorious provision He has made for our life and service of praise.

We are now considering the word "praise" in its broadest sense, including therein all that is expressive of gratitude, gladness and joy in the Lord.

WHEN SHALL WE PRAISE?

The text says "continually," that means *at all seasons*. No matter what the circumstances, we should ever be in the spirit of praise. In dark and trying times, in sore temptation, in times of need, when weak and weary, when misunderstood, when suffering for righteousness' sake; praise at such times is especially pleasing to God and brings blessing to the soul. That night in the jail at Philippi must have been one of sore trial to our "beloved brother Paul" and Barnabas, yet at *midnight* they "sang praises to God" so that "the prisoners heard them." And while they were the great apostles of the Church, the grace by which they triumphed is ours also and invites us to follow their glorious example.

In the Old Testament, praise and service were subject to limitations of time, etc., but with the continuity of Christ's all-perfect ministry within the veil in our behalf, all this is changed. It is "*by Him*," the grace which He moment by moment gives, that we praise.

WHY SHOULD WE PRAISE?

1. *Because it is commanded.* It is doubtful if any one thing is more frequently enjoined upon us throughout the entire range of Scripture than this, that we praise the Lord. God meant it to characterize the whole life and service of His people under the law. (Deuteronomy 28:47.) Then what does He expect of us in this *day of grace*. (See Paul's epistles.)

2. *Because it is exemplified throughout the Word and by all the best saints of the Church.* It has been remarked that David was "a man after God's own heart" because he so constantly praised the Lord. We have only to read his Psalms and see his great choir of trained singers. So also, the whole spirit of the New Testament saints is that of gladness and praise.

3. *Because it defeats the enemy.* Israel's battles are object lessons for us. It was *faith in God* and not numbers or weapons, that made them victorious. Their great foe, as the people of God, was not "flesh and blood," but the same who assails us, even the Devil and his emissaries. (See Ephesians 6:11, 12.) This helps us to understand the meaning of the seven days, the silence and the shout in taking Jericho; and also Israel's battles under the kings. See, for instance, the glorious victory of Jehoshaphat as recorded in



Photo by] MOUNTAIN VILLAGE IN HONAN AS VIEWED [Rev. A. R. Saunders
FROM THE TRAIN WINDOW

2nd Chronicles 20 : 1-30. Just read those verses and see (verse 22) how praise was the pivot on which the victory turned for Israel. May the Blessed Spirit teach us to use the praise weapon against the powers of darkness in these perilous days.

4. *Because of its reflex influence.* This opens a vast region of thought which we can only touch. Praise is a garment to clothe us, a wall to garrison us, a weapon to defend us. It brings freshness, light and vigor into the life. More than fragrance to the flower or flavor to the fruit, it enriches and beautifies the soul. It is the water at the boiling point without which there is no power to move. It makes service a joy and the possessor a benediction to all.

5. *Because of what we are.* We are the subjects of God's saving grace! Oh, how this should incite us to praise! We are the temples in which the adorable persons of the Trinity have come to dwell. We are a royal priesthood to worship. It is our sacred privilege to praise.

6. *Because of the works of God.* All the wonders of His creative power in nature, say, "Praise ye the Lord." Then think of redemption! Christ's wondrous death! The new creation! The work of Christ in heaven! The work of the Holy Spirit in the heart! The eternal victory of the cross! His name be praised!

7. *Because of what God is.* Who can rightly speak of this! Think of the dead idols and demons which the heathen try to appease. Think of the glorious being whose Father-heart is made glad by our simple trust. How little we know of His wonderful attributes! But one thing we know, *He is Love*. Love created us and created us to love us. Love redeemed us! Loved us in our sins and loved us out of them, and never, while eternity lasts, will He cease to love us! Shall we not praise Him?

8. *Because it glorifies God.* "Whoso offereth praise glorifieth" God. Then we can glorify Him! Praise shows forth His excellencies! All heaven praises

Him. By His grace we are a heavenly people. Why not *live* as such on earth? We *are* come to the heavenly fellowship. (Hebrews 12 : 22.) Would we behave ourselves accordingly? Then we must praise! Thus will we glorify God in our body.

HOW TO PRAISE.

We are not now thinking of an emotional state to be maintained. Still less of a mechanical performance, but of a melody and disposition of heart and frame of mind which will often effect the emotional life and express itself in words and songs of praise. A subdued gladness and sobriety in thought and speech, and yet a praise which is really expressed and not suppressed. A thing like the iceberg (its coldness excepted) clear, beautiful, reflecting the glory of the sun, pointing heavenward; and yet nine-tenths below water.

The venerable William Law used to encourage the chanting of a Psalm at one's private devotions. As to outward expression, the variety may be as great as that of the individuals who praise, but for all, the law is the same that the sacrifices of praise should be offered continually. "*By Him.*" If we fail to see this we will fail utterly. He who "is our life" is our *praise life*. The power by which we praise is in Him. His praise is ceaseless as His prayer. Not only in His name but by His Spirit and life we praise. He who is the author of the Song of Songs is our glorious Leader in the ministry of praise. May we accept Him as such. Amen.

Providence hath a thousand keys to open a thousand doors, for the deliverance of His own when it is even come to the greatest extremity. Let us be faithful and care for our own part, which is to do and suffer for Him, and lay Christ's part on Himself, and leave it there; duties are ours, events are the Lord's. When our faith goeth to meddle with events, and to hold a court (if I may so speak) upon God's providence, we lose ground, we have nothing to do there; it is our part to let the Almighty exercise His own office, and steer His own helm; there is nothing left us but to see how we may be approved of Him.—*Samuel Rutherford.*



Photo by]

A CHINESE BRIDGE

[Rev. A. R. Saunders

Mohammedanism

Extracts from Observations and Conversations Among Moslems

BY REV. WM. BACON PETTUS, B.A.

From "The Chinese Recorder"

(Concluded)

THE economic condition of the Mohammedans in Nanking averages about the same as that of the Chinese. They seem to be just as good business men as the latter, and there is no reason why they cannot engage in any business which does not necessitate their handling or eating pork. I believe they do not consider it right to have anything to do with wine or tobacco, but here they sell both. Among them one finds Confucian teachers and even officials, though the latter have to compromise themselves by bowing to the Confucian tablet. They have tea shops and restaurants, are jewellers and dealers in gems; they are cloth merchants and mat makers, they farm and do coolie work. Many of the donkey boys are Mohammedans. A few of them are servants in foreign employ. They have a complete monopoly of the beef business and handle nearly all the ducks. But their prohibition of pork has very greatly limited them in a business way, because with the Chinese system of living, by which employees sleep and eat at their employers' stores, the Mohammedans cannot find employment except at Mohammedan places of business, and the result is they cannot learn any trades except those in which their people are already established.

China moulds and changes everything which comes to her. The following are some of the ways in which she has moulded the Mohammedans :—

1. They use the Chinese clothing and wear queues, though they always tuck these out of sight under their caps during prayer.
2. Their women appear on the streets without veils and observe the custom of foot-binding.
3. With the exception of pork, they eat Chinese food.
4. Their observance of the rules of prayer is most slack.
5. The percentage of those who make the trip to Mecca is very small, though this is supposed to be essential.
6. Their missionary zeal has been so weakened that Mohammedans from abroad declare "These are not Mohammedans."

When I visited the mosque on Canton Road in Shanghai, where a number of Mohammedans from India worship, they jeered at me. This has not been done at any of the mosques for Chinese Mohammedans to which I have been.

But in spite of these modifications they live here a separate and a marked people. They are in more respects a separate people in China than are the Jews in England or America. For instance :

1. Those who are descended from the Arabs, Persians, and Turks are taller and straighter than the Chinese, and differ from them in the shape and color of their faces. They wear mustaches at an earlier age than the Chinese and besides have a custom of clipping them, which enables one to pick them out at a glance when walking along the streets. Since

learning of this custom I seldom take a walk in the city without recognizing several Mohammedans. They also tear out by the roots all the hair in their nostrils and armpits.

2. Their homes can easily be distinguished from those of the Chinese because they never have any Chinese characters either on or above the doors, and do not use the protecting wall which is so often found opposite a Chinese door. I have found the usual difficulty which one encounters in trying to get into their homes and so can tell very little about their home life.

3. They do not commonly intermarry with other Chinese. In all cases of such marriage of which I have learned, the Chinese, whether man or woman, becomes Mohammedan.

4. Mohammedan food shops have signs indicating that they are Mohammedan.

5. They do not contribute to the building of temples, to processions in honor of idols, or to the theatricals held in temples.

6. They recognize only one God and do not worship him through any symbols, though all prayers to him are sent by way of Mecca.

7. They practice the rites of circumcision.

8. In addition to his Chinese name every Mohammedan has an Arabic name, which is bestowed by the Mollah.

9. Their burial customs are very distinctive. The dead are kept only three days after death according to the oriental methods of computing times, which means two days of actual time, and are carried from the home to the grave in long cases kept for the purpose at the mosque and used repeatedly. Enclosed only in a long cloth the body is placed on the ground in a deep grave with the head toward the north and the uncovered face turned toward the west, where lies Mecca. The sides and ends of the grave are supported by heavy timbers, and still heavier ones are placed on top for a cover. There is thus enclosed a space two feet wide, six feet long and four feet high. This is in order to provide room for the dead to kneel and pray toward Mecca. The mound over the grave is shaped up square and never round like the Chinese grave. When there is an enclosure it also is square. The graves are placed in straight rows, with the older generations to the north. Evergreens are usually found in the cemeteries, and these also are in regulated rows.

10. They regard themselves as an alien people and not as Chinese. This is true even of those who are descended from a Chinese ancestry. To go to Arabia is to return to their native land. They speak with great contempt of the Chinese and of Chinese customs. At present they are trying to regain the extra-territorial powers which they once possessed but lost centuries ago. Recently representatives were sent by the Mohammedans in Peking to the Sultan of Turkey, who is recognized as the political head of the orthodox Mohammedan world, asking him to send officials to

China to examine into the conditions of Moslems here with a view to helping in their bettering if possible. Several of the leaders in Nanking and in other cities which I have visited tell me that the commissioners sent by the Sultan reached Peking last year, coming via Russia and Siberia. At Peking, where they remained several months negotiating with the Foreign Office, they were assisted, according to the account given me by one man who claims to have been their interpreter, by the German diplomatic representatives. I do not know the results of their efforts to secure consulates. At the time of writing, these commissioners are in Kansu and are expected to come to Nanking in October. It is interesting in this connection to remember that the great Mohammedan rebellion in China in the middle of the nineteenth century was incited by Turkish emissaries. The leaders of the mosques are very anxious to have consulates established because they claim that the present laxness of the Mohammedans in the observance of their Moslem customs is due to the fact that the religious leaders have so little power over them. That they will succeed in securing extra-territorial privileges for all Mohammedans is not probable. Since many of them are native-born Chinese with little or no Arabic blood in their veins, the granting of such privileges would be the surrendering of sovereignty over Chinese subjects because of their having embraced a foreign religion. Under the "favored nation" clause this would be immediately extended to all Christian converts.

It is interesting, however, in showing the close connection between the Moslems in China and those in other parts of the world, and indicates that the Pan Islamic movement is striving to make itself more than a mere name.

At Nanking University and at the Christian College there are a few Mohammedans, and some of these have accepted Christ. No missionary in Nanking has been designated to work among the Mohammedans, and I believe none has set apart any of his time to work among them. Their traditions are such that one who is to work among them should receive special training, and a special literature should be prepared for them. They have developed a considerable vocabulary for things spiritual, in Chinese, and literature intended for them should be free and prepared only after a study has been made of what they themselves have. Christian literature in Arabic can no doubt be used, and I understand some tracts in Arabic have been distributed. Here and there in this part of China there are one or two who have be-

come Christians, but they are very rare. At the Shanghai Conference one missionary from Kansu reported that in that province, where there are about 10,000,000 Mohammedans, only one had been won to Christianity. I have found mention of a few missionaries of some of the societies at work in the western provinces having done a little for them, but so far as I have been able to learn not one worker, either European or Chinese, has been set apart for this field of nearly 30,000,000 people. In India many missionaries have given a part or the whole of their time to work among the Moslems, have learned the language and literature of Islam, have prepared suitable printed matter, and converts have been numbered by the thousands. There are now in India more than two hundred Christian evangelists and pastors who have been won from the ranks of the Mohammedans. There is an old belief that there is no use working for the Mohammedans and that none ever become Christians. Nothing could be more false. There was a convert from Islam before the death of the

prophet and there have been converts ever since when the Gospel has been faithfully declared to them.

Mohammedans in China have a feeling of kinship with Christians, though they are not slow to tell us that we have departed from the true faith in accepting the New Testament which they declare is false. It warms the heart of a Christian to find this large body of rigid monotheists. In this land of idolatry, where the priests are such



Photo by]

TRANSFERRING RICE AND SALT [Rev. A. R. Saunders

frauds, knowingly deceiving the people, where the idea of a personal, omnipotent, omnipresent God is so difficult to inculcate, where the people are so ready to hold to several religions at one time without reference to whether they harmonize, it is refreshing to come into contact with this people, who have a definite faith to which they really hold, and who bow to none but the one God. One of their simple, clean mosques has more in it that appeals to one's prayer instinct than have all the temples. But when a Christian comes to learn from their lives and from their teaching what they conceive to be the characteristics of the God they worship, then he realizes that even on this one point on which they are apparently at one with us, they are really very unlike us. Their God is an immoral and terrible monster animated by hate and jealousy and not capable of unselfish love. They have, however, gotten a firm grasp upon some truth, and it is ours to present to them the true Light which is Jesus Christ Himself.



Photo by

EAST GATE AND FERRY BOAT AT YANGCHOW
(Where Mr. Taylor and party first entered the city in 1868)

[Rev. A. R. Saunders]

God That Performeth All Things For Me

BY MISS E. S. CLOUGH, YANGCHOW, KIANGSU

I WONDER if you can imagine anything of the joy it is to be actually living now in the house that the Lord has so very really given us, in inclining so many of you to help by prayer and gifts, and in so very really looking after the actual building of it for us. This morning I do want to sound a note of praise to Him, and to thank you for your kind help.

He helped so wonderfully in clearing away the difficulties, and in buying the land. Over one piece in particular there were special difficulties, a man who "had a finger in the pie" saying that the owner was not to be in a hurry to sell, we should be sure to want it, as it just made a square with what we already had, and we would be willing eventually to give him his price. He said, moreover, that it should not go under a certain price, and that, when it was sold, it should go through his hands. He did not take *God* into his reckoning and we did—therefore *we* could afford not to be in a hurry. We "made our prayer unto God" constantly, and before long the land was ours, at half the price the above-mentioned man had said, and it had *not* gone through his hands.

I think I told some of you before that we are building on a large plan, and now one section of that is finished, just one-third of what I hope we shall eventually have. We started in August, and in about four and a half months this section was completed. I

wish I could tell you the whole story of all the Lord's goodness to us during these months, of all the answers to prayer that we have had—of how He seems to have had His hand on the contractor for our good all this time, causing him to do his work satisfactorily, and so pleasantly—of how He Himself took all the responsibility and burden, till it seemed as if we were not building a house at all, so far as worry was concerned, although we had been warned, and we believed (and still do believe, unless God undertakes) that building in China is a terrible burden.

Now the best news of all is to come. We have been praying, and asking you to pray, that our bigger girls might be blessed. A few weeks ago Miss King went up to Changtifu to see something of the work there, and to attend the meetings that were being held by Mr. Goforth, whom God is using so much. She came back, and one evening was telling the girls something of what had taken place there, or rather, she was passing on one of Mr. Goforth's messages, when the Lord began to work in the hearts of the girls in a similar way to that in which He has worked in other places. On that day and some days following we believe that a very real work was done in the hearts of some, for which we do thank God, and ask you to praise with us, as you have already prayed with us. The Lord hath done great things whereof we are glad.

The Enforcement of the Opium Edict in Yunnan

BY W. T. CLARK, M.D.

OUR experiences during the month have been somewhat out of the ordinary, owing to the Chinese New Year. The attendance at the Sunday services still keeps up, although there has been a large decrease in the number of soldiers attending. Some weeks ago trouble broke out at Chenanchow, a city six days to the east of Tali, on the main road to the capital, and about a thousand soldiers were sent from Tali to put it down. It seems that the Lo-Lo tribe on the hills disregarded the prohibition regarding the planting of opium, and when the official visited their district on a tour of inspection, they resisted any interference. The trouble was of such a serious nature that both the viceroy and the Tali prefect visited the place. The latter has returned and his son, who called a few days ago, informed me that the trouble was over and that five head men (Chinese) had been beheaded. It shows that the viceroy is earnestly endeavoring to stamp out the curse. A few days ago two men were going to a place four days journey north of here and I asked them to take note if they saw any opium growing; their report when they returned was that they had not seen any. Thus the law prohibiting the planting of opium is being enforced in different ways. A few weeks ago twelve men were being led through the streets with collars about their necks as a warning to any who dare disobey.

We resumed the old order of service again on the first Sunday of the Chinese New Year. The men's side of the chapel is generally crowded, but it is hard to get the soldiers to sit still for an hour, and one restless spirit will often influence several others. I mentioned in my last report that some of the women enquirers were not very satisfactory; we have since found it necessary to drop two of them.

You will be interested to know that Mr. Metcalf had a good trip to Uinchow and back again. He intended visiting Shuenlingfu, but when he got to Uinchow he soon sold out all his books and so decided to return home. There seem to be a few at Uinchow who are really interested, and for a time they held meetings themselves, until stopped by the official. I suppose he looked upon it as a sort of secret society.

Our cook, who is a church member, has for some time wanted to visit his old mother at Chaotung, and so we arranged for him to start last Monday. I thought it would be a good opportunity for him to preach and sell books, so gave him a load of gospels and tracts, and advised him to go *via* Hweilichow. The distance is the same whichever way one goes, and I thought it a good plan for him to go the less frequented way as the people on that road seldom have an opportunity of hearing the Gospel. The distance to Chaotung is twenty-eight stages. He will be away for about three months and we will miss him very much as he is a real help in the work.

Old Mr. Huang, who has been helping Mr. Embury at Tengyueh, returned to Tali a few weeks ago and we have taken him on as gate-keeper.

We have had quite a number of people coming to sit with us during the New Year holidays and have had some good times preaching to them. Mr. Uang, the enquirer, still continues to give us encouragement and is a real help to us in the work. May I ask that you will specially remember him in prayer as he is the only shop-keeper in Tali who keeps the Sabbath.

From Tengyueh, Yunnan, Mr. W. J. Embury writes:—"During the rainy season most of my time was given either to visiting the shops



Photo by

HOW THE OPIUM QUESTION
IS BEING DEALT WITH IN TALIFU

[W. T. Clark, M.D.]

(Notice two men to the right and also two to the left of the picture who are wearing wooden collars similar to those which are by the railing in front of the guard house. This punishment is for planting opium when officially forbidden to do so.)

or the villages situated all around in this plain. At times one met with some encouragement, but for some time in the city there was a very strained feeling, and on some occasions I was treated with but scant courtesy, if not with positive rudeness. It was hard work in those days, but the Lord enabled me to go on patiently and to suffer some of the reproach and despising which many of His servants have at times to bear. Now I have visited most of the shops on the principal streets, and have also been to a good many of the villages; so that I am fairly well known. On some market days I have had a stall on the street and have disposed of quite a good number of books, and during the year have given away some hundreds, if not thousands, of tracts. So the Word goes forth, and maybe there will one day be a glorious harvest."



Photo by]

DOUBLE SUSPENSION BRIDGE ACROSS THE SALWEN RIVER, YUNNAN

[W. T. Clark, M.D.

(This river is a day and a half's journey from Songch'angfu. Many of the houses on the far side are inhabited by the Shan tribes.)

Unoccupied Territory in Western China

From a correspondent to *The North China Herald*

IN these days of missionary expansion it is interesting to notice the steady and almost persistent march of Christian men and women into remote and unknown parts of the earth. The British and Foreign Bible Society alone through its monthly, "*The Bible in the World*," furnishes vivid glimpses of the great work that is going on in almost every part of the earth. This one Society alone touches more than 400 different tribes and nations, itself an index of missionary activity. From an ethnological and geographical point of view we are greatly indebted to this Society for the fascinating and instructive descriptions and illustrations issued month by month. It is indeed the most up-to-date ethnological journal in existence. As a mission field China heads the list, but it is sad to notice the great tracts of country even in China which are seldom or never visited even by Christian people. In Yunnan, for instance, only eight cities out of sixty are occupied by Protestant missionaries. Missionary directors and Christian people generally may like to know that in Yunnan there are still some fifty cities and towns without a missionary. Yunnan-

fu, the capital, will soon be connected by rail with the outer world. From this point the most neglected regions of China can quickly be reached. The whole of Yunnan and western Kweichow and Kwangsi, as well as the needy south-west corner of Szechwan, can conveniently be reached from points touched by the railway, and in all this region there is not a missionary, apart from those mentioned above. We have just had the Rev. T. E. E. Shore, Secretary of the Canadian Mission, and his wife, and the Revs. Endicott and Bennet of the same Mission, on a tour of inspection. It is hoped that not only this promising Mission but others as well will enter this needy field. A week's traveling will take one from Hongkong to Yunnanfu as soon as the Tonking railway is finished—say a year hence. The aboriginal tribes scattered all over this racial corner of China have been neglected until quite recently. Now they are approached by the Gospel they are found very responsive and should receive due attention from missions taking up work in Yunnan and Kweichow. The climate on the whole is good, the need is great, who will go for us?

News from Huangyen, Chekiang

Extracts from the Annual Report

BY REV. CHARLES THOMSON



Photo by

THE MISSION PREMISES AT HUANGYEN

[Rev. C. Thomson]

THE various kinds of evangelistic and church work in the city and our thirteen out-station churches have been kept up during the year, and the efforts put forth to extend our Redeemer's Kingdom have not been without results. Mrs. Thomson, assisted by the bible-women, has carried on the special work among the women. One of the bible-women was living and working for a few months in the town of Dziao-tsi (Tide-limit) to the west of the city and about three miles from Black Rock, where numbers of the people became interested in the Gospel.

As regards the general aspects of the work of the district, it may be said that with the exception of four of the smaller and more difficult places, where the work continues to be somewhat unsatisfactory and where a revival is especially needed, there is a good deal to encourage us in the churches, though we lament the fact that so few are coming out on the Lord's side from among the heathen. Yet we have much for which to praise our gracious God, for during the four years which have elapsed since we returned from furlough we have been privileged to see 130 men and women baptized. During this year there have been thirty-five persons baptized (nineteen men and sixteen women), all of whom have been professing Christians for over a year, some of them indeed for several years. Among these are four men and four women in the Black Rock district, and they are the first-fruits of the encouraging work which has been going on there for some years. They form the nucleus of another church and centre of light in the dense spiritual darkness around it. These believing men and women have met with a good deal of opposition and petty persecution, and endeavors have been made to force several to take part in idolatrous ceremonies, but they have been enabled by God's good grace to stand firm, and have continued to boldly confess the Lord Jesus as their Savior and King in their own homes and amongst the people. Few of us can realize just what it means for these people to be the first in their neighborhood to become the disciples of Jesus of Nazareth. I am glad to be able to state that they are all most faithful in their attendance

at the Lord's Day services and all are learning to read the Romanised colloquial version of the New Testament. Some indeed already read fairly well, and the oldest, sixty-six years of age, was the first to master the Romanised Primer and now reads the Scriptures with great gladness of heart.

Our boys' school has had twenty-four scholars during the year, only two of whom were day scholars, and good work has been done. The kind gifts of friends have enabled us to meet the expenses and carry on this important work without any financial help from the ordinary funds of our Mission, and we do indeed thank

God for this, His provision for our need. Five of the boys are from Taichow, Mr. Rudland's district, and six girls from our district have been in the girls' boarding school in the city of Taichow, so we are thus able to help each other in this educational work.

In the latter half of the year the arrival of a new district magistrate made a great difference in the enforcement of the Imperial Anti-opium Edicts. Before his coming nothing had been done to give effect to them, but the day after he took over the seals of office he gave notice to all the owners of opium dens in the city that they were to close their places in three days' time. At the expiration of the time he went through the city in person on foot, accompanied by some underlings and soldiers, and seized the pipes, lamps, trays, opium, etc., in all the dens found open, and made a bonfire of them in front of his yamen and severely beat the owners of them. His next step was to prohibit the cultivation of the opium poppy in the district. Lately, he went to a part where it is most extensively grown in order to enforce his prohibition, and he was surrounded by the people who made him get out of his sedan chair by the side of a very muddy river and they threatened to throw him into the water and allow him to drown if he did not there and then sign a written statement that he would not enforce his prohibition in that part of the district. He did so but on his return to his yamen left at once to report the affair to the prefect in Taichow and get help to punish the ring-leaders of the mob. He is perhaps a little too drastic in his methods for this rowdy part of the country, but it is good to see an official zealously endeavoring to do his duty, and in any case he has already made a vast difference in the district, both as regards the consumption and the cultivation of opium.

And now in conclusion it remains for us to thank with grateful hearts all who have helped us in the work through another year by gift and by prayer and sympathy, and to ask for the continuance of the same. Pray that there may be a great revival and deepening of the spiritual life of our churches in 1909.

Report of the Opium Commission

THE International Opium Commission, which assembled in Shanghai on February 1st, practically completed its work there on Thursday, February 25th. Nine resolutions were adopted. A



Photo by [W. T. Clark, M.D.]
MAKING TILES FOR THE NEW CHAPEL AT SHIHMENKAN,
YUNNAN

the consular districts, concessions, and settlements in China."

Britain and America are conjointly responsible for two resolutions, one of which recommends "that each delegation move its own Government to take measures for the gradual suppression of opium-smoking in its own territories and possessions." The other urges the re-examination, by the different Governments, "in the light of the experience of other countries," of their systems for the regulation of the use of opium, "otherwise than for medical purposes."

The remaining two resolutions were proposed by the Chinese. One, a most useful recommendation, "urges all Governments possessing concessions or settlements in China, who have not yet taken effective action towards the closing of opium divans in the said concessions and settlements, to take steps to that end as soon as possible on the lines already adopted by several Governments." The other "strongly recommends the respective Governments to enter into negotiations with the Chinese Government to ensure the adoption of effective and prompt measures in foreign concessions and settlements in China to prohibit the trade in, and the manufacture of, anti-opium medicines containing opium or its derivatives."

A British resolution expressing the regret of the Commission that China could not produce trustworthy statistical evidence was withdrawn, the Chinese delegation undertaking to bring to the notice of their Government this expression of dissatisfaction. Another resolution was also withdrawn, namely, one submitted by the Chinese delegation, "asking that, in recognition of the efforts which China was making, the delegates should urge their Governments to promise their co-operation and announce their readiness to reduce the exportation of opium to China *pari passu* with the reduction of the cultivation of the poppy in China."

It is presumed that China will, at an early date, approach the British Government requesting a revision of the existing agreement regarding the reduction of the export of opium from India to China.

Frankly, we confess to a feeling of disappointment with the Commission's report. True, it is sympathetic in tone, and that is so far good. But we note with regret that while opium smoking is acknowledged to be an evil, and approving recognition of "the unswerving sincerity of the Government of China" to get rid of the evil is freely made, yet the resolution by the Chinese delegation, asking for the practical co-operation of the several Governments in the reduction of "the exportation of opium to China" is rejected. We should like to have seen something better than that. We should like to have seen among the resolutions adopted, one recommending the several Governments to throw in their whole moral strength "in unreservedly and unqualifiedly helping China to eradicate the opium evil with all speed from the Empire."

careful *precis* of these appears in *The Times* of February 26th. Three of the resolutions were submitted by the British delegates. The first of the three "recognizes the unswerving sincerity of the Government of China in its efforts to eradicate the production and consumption of opium throughout the empire, the increasing body of public opinion among the Chinese by whom these efforts are supported, and the real, though unequal, progress already made in a task of the greatest magnitude."

The second British resolution calls attention to the "grave danger" arising from "the unrestricted manufacture, sale, and distribution of morphine," and the growth of "the morphine habit," and strongly urges "upon all Governments the high importance of taking drastic measures to control the manufacture, sale, and distribution of this drug and of other noxious derivatives of opium."

The third resolution emphasizes as of "highest importance" a scientific investigation "of anti-opium remedies, and of the properties and effects of opium and its derivatives," and "desires that each delegation shall recommend this branch of the subject to its own Government for such action as it may think necessary."

Two resolutions were submitted by the American delegation, one of which declares that, "inasmuch as each Government has strict laws devised to prevent the smuggling of opium and its derivatives, all countries should adopt reasonable measures to prevent, at the ports of departure, the shipment of any opium, or its alkaloids, derivatives, or preparations, to any country which prohibits their entry." The second resolution "recommends each Government to apply its pharmacy laws to its subjects in

Tidings from the Provinces

Personal Notes

The friends of the four lady workers who sailed for China early in November of last year will be interested to learn of their appointments to their respective places of service. Miss C. Varcoe is now on her way to Yunnanfu, in Yunnan; Miss S. C. Peet has gone to Fukow, in Honan; Miss Reynolds will work in the province of Anhwei, and, as previously stated, Miss H. E. K. Reikie has gone to Chefoo to assist in the Preparatory School for a time.

Since we last went to press, news has reached us of the illness of two of our Canadian workers, Miss M. E. Standen and Miss M. King. We are thankful, however, to be able to state that these beloved friends are now much improved, and we hope soon to have still better news to report regarding them.

During this time of enforced rest, on account of throat trouble, Mrs. Stott has decided to visit her friends in England. As Miss Burton also wishes to visit relatives in that country, she and Mrs. Stott will (D.V.) be leaving Toronto on the 5th May to sail from Quebec by the "Empress of Ireland" on May 7th. They will, we are sure, be followed by the prayers of many as they journey.

Those who have learned to know and love Miss Rudland will be interested to know that it has been arranged for her to return to England with Mrs. Stott and Miss Burton. Although sorry to lose her from our midst, we rejoice with Miss Rudland in the prospect of being home in England once more, and trust that she may be benefited by this change.

On Friday, the 16th of April, a large number gathered at the farewell meeting in Toronto of Mr. and Mrs. E. G. Bevis. These friends who, with their three children, have spent some months in the Toronto Home, sailed for China April 24th. We trust that they will be remembered in prayer as they resume their work in that land.

Miss A. M. Johannsen, from China, spent a few days in the Toronto Home during April, before sailing for England—*enroute* to China in the autumn—to attend the Annual Meetings of the Mission in London.

News Notes

It is stated by a vernacular contemporary that the British Minister in Peking has agreed to discuss the question of a Chinese government monopoly for the sale of opium, and

that he is of the opinion that, if poppy plantation could be entirely prohibited in China this year, a monopoly for the sale of imported opium might be introduced next year and its supply will be gradually decreased until it entirely ceases in the eighth year of Hsiang T'ung. The Waiwupu consulted the Ministry of Finance and concluded that as the people of Szechwan and other provinces depend on poppy plantation for a living, a prohibition too sudden may cause outbreaks among them. The Ministries have telegraphed to Viceroy Tuan Fang, H. E. Jui Chen, the Treasurer and the Shanghai Taotai, who recommend in reply that the plantation should be entirely interdicted in the fourth year of Hsuan T'ung and that a Government monopoly for foreign opium should be instituted next year, to end in the eighth year with the entire suppression of opium in China.

H. H. The Prince Regent disapproves of the one tael coins and is considering the adoption of a gold standard, and of minting gold coins for currency.

The Prince Regent is considering the possibility of making it a rule that all Imperial kinsmen shall serve in the army for three years before taking up any public appointment.

A Chinese report states that, as histories of railways exist in foreign countries and as Chinese railways are rapidly developing, the Yuchuanpu (Ministry of Posts and Communications) deems it advisable to compile a history of Chinese railways for general information and reference. The work is expected to be completed and published this autumn.

The Prince Regent has suggested the establishment of an office, through which all officials or people may make representations on government matters and express their views and recommendations. Any one who has made sound suggestions thrice will be summoned for Imperial audience and given an appointment without regard to seniority or rank. The Prince's suggestion, however, was not supported by any member of the Grand Council.

Szechwan

YINGSHAN—We were glad to welcome Bishop Cassels back to the west. He baptized nineteen adults here on December 15th, on his way to Paoning. I would ask prayer for our catechist, Mr. Ma. The Bishop thinks of admitting him to the ministry. He certainly is a worthy man, and very gifted and has been very

faithful as a catechist. Please pray that he may be prepared for heavier responsibility and a higher position, and that his wife may be a real help to him in this. She is a Christian, but not his equal in spiritual things.

We are, D.V., in a day or two making a distribution of selected books—a gospel, Acts, Genesis, and the "Way to Heaven Made Plain," by Dr. John—to about eighty reading men, the school teachers from every part of our hsien, who are taking a special course of study in the city. Please pray that the seed may find its way into many an honest and good heart and bring forth fruit unto God.

The Christians are sharing with us in the purchase of 50,000 tracts, to be distributed at the New Year. Mr. Ma has paid for 5000 over and above his usual tithing, which latter includes wages, farm produce, and pigs.

We are hoping soon to build a little chapel at an out-station, where we have nine baptized and a number of others believing. The young doctor who led them to Christ is to be set apart for the work and also to teach a school for children of Christians.—*Miss H. M. Kolkenbeck.*

KIATING—We have just returned from a six weeks' tour to the southern stations, having visited four centres, at each of which we stayed from eight to twelve days. We have secured a larger place in Tsubkent'an, which will be a great convenience, as it is an important town. The few Christians there seemed bright, and on Sunday they contributed 28,000 cash toward the new house. Whilst we have had some disappointments, it has, on the whole, been a very encouraging time. Mrs. Ririe had invitations on all hands to the houses of the rich, as well as to those of the poor. We have been impressed as never before with the crowds. We had good men's meetings both during the day and in the evenings. Sometimes in the open air the crowds stood for three hours listening to our preaching.—*Mr. B. Ririe.*

Shansi

LUANFU—After the special meetings held by Mr. Lutley I went out, visiting Ulichuang, Lanshui, Taliu, Tsaofang and Tongchuang. While there were many things to encourage yet my heart was sad too, for try all I will I cannot reach the people often enough. At Taliu, Tsaitienpao's wife said to me, "I am determined to follow the Lord, can I let my husband go one road and I go another, no we

will both walk the one road; but he is not at home to teach me and there is no Christian near, how can I learn?" My visits cannot be very often and she cannot read and it is so easy to forget in between. At Tsao-fang Mrs. Chao allowed me to go in to see her. Last time a message was sent by her husband, who is an enquirer, asking me to go, she refused to see me. When one of the native Christians went she stood with her back to the wall in a dark corner of the room and refused to move. So, to be invited in and asked to warm myself by the fire was certainly a step forward. At Ulichuang I had much to hear. When going to the three days' meetings, some of the Christians prayed specially about a man named U. His wife is an enquirer and his parents attend the meetings. I am not sure but what he called himself an enquirer, but he did not seem much in earnest; he stayed at home to mind the house while the others all came in to meeting. One night he had a dream, he thought he came to a place where two roads branched off, one going to the west and one to the east, he said the road going west was wide and many business men were traveling it, the road going east was narrow and but few trod it. The one who was directing him said, "The Christians all walk the east road," so he started off on that road and soon came to a small gate, and there he saw the Lord (though he cannot tell what the Lord was like), in an instant all his sins flashed before him and in an agony he fell to the ground and cried out, "Lord have mercy on me, forgive my sins," but he said the Lord turned His face away and waved His hand, saying, "Your heart is not fixed, your heart is not fixed," (really true, single, and steadfast). Then he awoke. When the people returned from the meetings he went out to meet them, and ere they reached him the Christians called out, "Brother has your heart been influenced while you were in your home, we have been praying for you?" and he shouted back, "Yes," and as they reached him he told them his dream, adding, "But now I will with my whole heart follow the Lord."—*Miss A. Hunt.*

Kiangsi

KIANFU—I have just returned, in company with a Chinese helper, from a journey to two of our out-stations. We first went to T'aiho Hsien, where six candidates were examined for baptism. Among them were two blind men and also a military B.A., the latter a man of some influence and an earnest student of the Scriptures. From this place we traveled seventy li north-east to the Shuinan district where a full week was spent

visiting Christians in ten villages and examining nine candidates. The general growth there was encouraging.—*Wm. Taylor.*

Yunnan

SAPUSHAN—I am now installed and settled among the Miao here with Mr. Nicholls. With all the difficulties and discouragements that are incidental to all work, yet this work is full of blessing and possibilities. One has to stand still wonderingly and say, "What hath God wrought!"

Every Lord's day we have nearly two hundred people in the chapel. We have meetings there with intervals from about 6.30 a.m. to 9.00 p.m. To hear the singing and praying and to look upon the bright faces of those gathered is indeed a constant source of inspiration and joy. Soon after I arrived here we had some special meetings for young people, to take the place of former annual gatherings which are attended with much evil. At the last meeting of the series we had as many as 700 people, nearly all young men and women, boys and girls. From early morning until late into the night the village resounded with gospel songs. These people have good voices and sing in time and tune. I have never heard anything like it among the Chinese. There seems to be opening before us a great and extensive work among the Aborigines of this part of the province. There is a wonderful opening at present among the Li-su and La ka tribes. I have been told that there are about ten thousand La ka. The Li-su are also numerous. Lately representatives from various villages have been coming in for help and instruction. In one or two places they have built chapels, and meet together for worship every Sunday. A worker to live among them and do translation work is badly needed. We have some U-pien people in also asking for help and instruction. We shall value your prayerful consideration of the great existing need, and the prayers of the friends, that the Lord will keep His hand upon this work, defeat the Adversary who is busy, and fit and prepare us to help and teach these people, and be a blessing to them. I hope to be married soon and to bring up my wife to begin her work among the women and girls here. Many of them have already a good knowledge of the Gospel and Scripture truths, and pray as intelligently as the men. Mr. Nicholls hopes to take a journey to the outlying places shortly, spending a month in various places where the Miao are found. I will do what I can, assisted by a helper, while he is away.—*Mr. G. Porteous.*

Anhwei

YINGCHOWFU—I have never experienced, even in China, such a pleasant and healthful winter as this has been. It has been mild, though bright and clear, sometimes crisp and dry the whole season. The purchase of the premises here has been arranged at 2400 parcels of ten cash pieces, which comes to a little less than 1240 taels. This at a recent rate of exchange, would be \$735 gold. It comprises about two-thirds of an acre of space and thirty-three sections of buildings, twenty-five tile roofed and eight thatched. It has five courtyards, three dwellings and three buildings which we use as chapels. I gave the landlords what they asked, after their original price had been brought down in negotiations with others, and it only remained for them to get us out to be in a position to complete the bargain. In notifying us to leave, they gave the option of purchase. It is from the foreign standpoint a very cheap place.

We have never had such encouragement in our work as now. There is a shaking of the dry bones in China, such a breaking up of old beliefs and reaching after new ones as has never been before. The very heathen are turning from idols. May it be to the true and living God! Our Sabbath services are crowded to overflowing, and we are looking for some means of enlargement. We will doubtless move the front (side) wall to take in the verandah space. Then we will move the pulpit opposite the wide door and have the outside shaded and set with benches during fine weather. In chemistry, when a compound is broken up and before new combinations are formed, its atoms are said to be in a nascent state. They then enter into combinations more readily than at any other time. This illustrates the change that is coming over the mind of China. It is getting into a nascent state, old mental combinations breaking up and there being an unprecedented readiness to form new ones. May they be true ones.—*Mr. H. S. Ferguson.*

Monthly Notes

DEPARTURES

April 10th, from New York, Miss A. M. Johannsen, for England.

April 21st, from New York, Miss M. E. Waters, for England.

April 24th, from San Francisco, Rev. E. G. and Mrs. Bevis and three children (returning), for Shanghai.

May 7th, from Quebec, Mrs. G. Stott, Miss E. Burton, and Miss G. B. Rudland, for England.

Editorial Notes

WE have recently made new publishing arrangements in the States. Hereafter we are to be specially represented by the Gospel Publishing House, whose office and book-room is at 54 West 22nd Street, New York City. This house will import such books as the Mission has published or may publish in England, and will act in our behalf in advertising and selling the same. Those who desire to purchase our literature may feel free to send their orders direct to the Gospel Publishing House. In case, however, any prefer to order from us, this may be done, for we shall continue to keep a stock of literature on hand. Friends in Canada may continue to order from the Mission in Toronto, or from the Upper Canada Tract Society, of that city, as may be most convenient.

We have been praying for several years past for funds to establish Bible Training Schools in China, for the development of Chinese pastors, evangelists and Bible-women. Believing, as we do, that China must be mainly evangelized by the Chinese, we have felt that Schools of this kind were a necessity. God has now graciously answered prayer. Recently, a friend in the States has signified his intention to furnish funds for the establishment of a Bible School in the province of Chekiang; and more recently, a friend in another part of the States, has sent to the Mission a gift of four thousand dollars, the first one thousand dollars to be used for holding Bible Conferences in various parts of China, and the remaining three thousand dollars to be used for the establishment and maintaining of a Bible Training School in some fixed and central locality. We cannot sufficiently express our gratitude to God for these gifts, for we believe that they will go far toward preparing the right men and women for evangelizing the Chinese and in thus enabling us to fulfill our responsibility toward the millions for whom we are laboring. May a rich rewarding, both now and hereafter, be granted to the donors who have thus remembered this special and needy branch of our work.

The 26th Annual Conference of the International Missionary Union will meet at Clifton Springs, N.Y., June 8th to 14th, 1909. It is anticipated that there will be over one hundred missionaries present, representing all denominations and nearly every mission field, in conference with reference to the problems and progress of missionary enterprises. None but missionaries can become members of the Union, but the sessions are open to the public, and the Board of Control extends an earnest invitation to all interested in missions to attend the Conference this year. The Sanitarium entertains the members of the Union free of expense, and others wishing to attend can secure accommodations at the Sanitarium or at private boarding places in the village. Missionaries and others who contemplate attending the Conference will confer a favor if they will notify the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N.Y.

Mr. Milne, in his "Retrospect of the First Ten Years of Protestant Missions in China," printed in

1820, dared to prophesy that China would have as many as one thousand Christians by the year 1907. This was reckoned, at the time, as a daring utterance, and, indeed, it was a venture of faith in view of the prevailing conditions. But how often the best of men fall short in thought and word of the grace and goodness of God. A thousand Christians by 1907? Yes, one hundred thousand, and more! "My Father worketh hitherto," said Jesus, "and I work." And this is what He has brought to pass in face of entrenched opposition in China, civil and religious, and in spite—we speak from a general standpoint—of a prayerless, a disobedient, and a lifeless Church at home. What if the Church should pray more, trust more, give more, and go more? What might we not see!

The Foreign Missions Board of the Southern Baptist Convention has recently published a leaflet, the diagrams of which quickly appeal to the eye and the facts of which appeal as quickly to the heart. First it gives a summary of the average gifts, per member, which the various leading denominations in the United States make to the cause of foreign missions, and then, it gives the statistics of the gifts made by the Southern Baptist churches. The statement, to say the least of it, is not inspiring, in the face of the need of heathenism abroad and the wealth of the Church at home. The average gift, per member, in the various denominations is as follows:—Methodist Episcopal, South, 43 cts.; Protestant Episcopal, 66 cts.; Methodist Episcopal, North, 67 cts.; Baptist, North, 76 cts.; Congregational, 90 cts.; Presbyterian, North, \$1.08; Presbyterian, South, \$1.09; Reformed Churches, \$1.48; United Presbyterian, \$2.04. The average gift per member of the Southern Baptists, is 20 cts.; and out of 20,854 Baptist churches in the South, 10,769 give something to foreign missions, and 10,085 give absolutely nothing! Let us never fail to be thankful for what some Christians in America are doing for Christ's cause abroad. As for the rest, Daniel's words are not inapplicable: "We have sinned and committed iniquity; O Lord, to us belongeth confusion of face."

"God . . . giveth grace unto the humble." (James 4:6.) It is said of the late Mr. Ira D. Sankey, as related to Mr. Moody, that he took the second place so beautifully that it ceased to be secondary. This was a great spiritual attainment on Mr. Sankey's part, and it is an attribute of character in any life only to be obtained and maintained through the power of the Holy Spirit. Nothing to man is so easy as pride and nothing is to be so earnestly and constantly sought after as humility. This last is particularly so in view of the fact, so far as man is concerned, that humility lies at the root of all other virtues. To be truly humble in action, in word, in thought and in motive, makes it possible for God to draw near the life, since such a process empties the life and allows God to fill it. In such case—"as is His most just due"—God becomes all and in all. Let us bow the head, therefore, in the presence of God and men. It will cost much to do so, but we shall find this cost, at last, most blessed and glorious gain.

CHINA'S MILLIONS

TORONTO, JUNE, 1909

The Annual Report

Presented at the Annual Meetings held at the Queen's Hall, Langham Place, W. London,
on April 20th, 1909

"Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because, I go unto My Father, and whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son."—JOHN 14: 12, 13.

GREATER works . . . because I go unto My Father." Such is the promise of Christ; a promise which history has abundantly fulfilled. How else can be explained the supernatural effects of Peter's sermon on the Day of Pentecost; the miraculous conversion and ministry of the Apostle Paul; the triumphs of the Gospel in the Roman Empire; the Reformation of the sixteenth century, and the Evangelical Revival of the eighteenth century; save that these are among the "greater things," done, not in separation from the ascended Lord, but, in Him and by Him, through the power of the Holy Spirit. And to-day, when skepticism in the West is busy casting doubt not only upon the Word of God, but even upon the person of Christ Himself, the East is, in the providence of God, experiencing the "power and demonstration of the Spirit" in such a manner as to prove beyond controversy that the realities of Pentecost are still with us.

It is with a sense of great and solemn responsibility that we seek this year to present the Annual Report, for the presence of "Him that dwelleth in the bush" has been seen amongst us, and in speaking of this we tread on holy ground.

Before speaking of those special manifestations of God's Spirit which have been the outstanding and unique feature of the year, it is necessary briefly to make mention of the goodness of God in the temporal affairs of the Mission, and since it hath pleased God to work through human instruments, those local conditions and temporal provisions without which human ministry would be impossible, are no less a subject for thanksgiving than are the more spiritual blessings.

THE FIELD

China's foreign relationships have, on the whole, been satisfactory; the difficulties on the Yunnan southern border having been satisfactorily settled with France, and the vexed Manchurian question still being the subject of negotiations with Russia and Japan. The friendly act of the United States of America in relinquishing some ten million taels of Boxer indemnity, and the meeting of the International Opium Commission, have also proved the good will of not a few powers towards China's welfare.

Internally, though the year has seen the death of the Emperor Kwang-Hsü and famous Empress Dowager Tzu-Hsi; the accession of the child Emperor Hsuan-Tung, under the Regency of his father, Prince

Chun; the removal from office of the powerful official H. E. Yuan Shih Kai; the mutiny at Anking; the local rebellions in South Yunnan and on the Tibetan border, with wide-spread floods in some provinces and drought in others; yet, peace and quietness have, to a remarkable extent, prevailed throughout the country. In view of possibilities to the contrary this is no small cause for thankfulness.

THE C.I.M.

The year 1908 opened with a band of 900 missionaries connected with the Mission, located at 206 central stations, and the year closed with 928 foreign workers residing at 210 stations (see footnote 1), which gives a net increase of 28 workers and 4 new stations for the year. Altogether, 45 new workers (see footnote 2, p. 62) joined the Mission during 1908, while only 3 were removed by death.†

In looking back over the last seven years it is interesting to note that the net increase during this period has been 28 per annum. In 1902 the total number of missionaries connected with the C.I.M. was 735, while at the beginning of the present year it was 928, which gives a total net increase of 193 workers for China in connection with this one Mission. This fact alone is a cause for praise, but it constitutes at the same time a loud call for prayer. Verily, we ask, "Who is sufficient for these things?" Such an increase means greater responsibility before God for China's evangelization, greater dependence upon God for all spiritual and temporal supplies, and greater burdens upon those who direct and control the work. Only by the constant consciousness of God's presence and power can Mr. Hoste and those associated with him, both at home and in China, bear the burdens and responsibilities of such a Mission, and for this cause we would in all earnestness and

FOOTNOTE 1.

The following table gives the analysis of the Mission's staff:—

	Men.	Single Women.	Wives.	Widows.	Total Staff.	Stations.
Members	279	230	204	17	730	155
Associates	87	62	46	3	198	55
	366	292	250	20	928	210

†Thirteen workers (including 3 wives) retired during the year: 3 on the ground of health, 4 for special work in China not connected with the Mission, and 6 through marriage, but still working in China under other societies.

seriousness request the unceasing and prevailing prayers of God's people.

In making loving mention of those who have been taken from our midst by death, we would acknowledge the goodness of God in sparing the Mission greater losses, for the summer was an exceptionally hot one and was accompanied by much sickness and mortality among the Chinese, especially in the Yangtse valley where cholera and typhus prevailed. Under such circumstances the loss by death of only three workers from among nine hundred is surely most remarkable. The names of those who have been called to their reward are Miss K. Fleming, Miss S. M. Liddy, and Mrs. G. W. Wester. With these three sisters we would also remember Mrs. Wm. Sharp, who faithfully served the Mission upon the Ladies' Council in London from the time of its commencement. For the life and ministry of these may God be praised, and may the hearts of those who mourn their loss be comforted.

FINANCIAL EXPERIENCES

The financial experiences of the Mission have once again proved the faithfulness and loving kindness of a covenant-keeping God. In humility of spirit, and in full recognition of our unworthiness, we would testify to God's glory that "the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord." Such experiences are a miracle of grace, calling for more faithfulness in service and fuller confidence in progress.

Without referring to the funds of the Associate Missions (with their 198 workers), which do not appear on the Mission's books in England, but which will be published in the larger report, we thankfully record—according to our custom at the English Annual Meeting—the income received in Great

Britain, together with the donations given in China and the remittances to China from America and Australasia. These are as follows:—

Received in England during 1908	- - -	\$248,974.06
Donations received in China, and remittances to China from America and Australasia during 1908	- - - - -	68,620.33
		<u>\$317,594.39</u>
In comparison with 1907, there is a decrease in the income received in England of	- - -	\$ 1,176.09
And a decrease in the amounts received in China, and from America and Australasia of	- - -	32,412.71
		<u>\$33,588.80</u>

While there is this decrease of \$33,588.80 to report in the total sum received, apart from the funds of the Associate Missions, it is necessary to remember that a sum of about \$38,933.28, specially contributed for famine relief work, was included in the special funds reported in the income for 1907. If, therefore, this famine fund be deducted from the 1907 total, it will be seen that the income for 1908 was a little more than \$4,866.66 in advance of the previous year.

While this increase in gold is not great when the growing needs of the work are considered, the exchange has been favorable to the transmission of money to China; so that, in God's goodness, the year has been singularly free from financial strain. During 1907 the average exchange was 72c. to the tael (Chinese ounce—1 1/3 oz. English), whereas in 1908 it had fallen to the low average of 58c., or nearly 14c. per tael difference on all the income received in gold. On the other hand, low exchange always means the increased cost of foreign commodities, and there is also a general tendency for the cost of living in China to increase. The good exchange, which has affected both the general and the special funds, has, however, enabled the Mission to spend considerably more than in the previous year in the development of schools and medical work and in the improvement of Mission property, etc.

To adequately comment upon the financial mercies of the year would be impossible, for the more closely the facts are scrutinized the more remarkable are God's provisions found. The favorable exchange has already been noted; but this further fact may be detailed, viz., that during the last four months of the year, when the general funds fell lower than in the earlier months, the exchange steadily dropped in the Mission's favor to the low December rate of 53 1/2c. per tael. Thus the lowest period of receipts in gold was assisted by the most favorable conditions in silver. Further, upon one occasion, when the need of the funds had been keenly recognized at home, in view of remittances to be made to the missionaries in China, a generous donation of \$24,333.30 was received upon the very day that the funds had to be apportioned and monies telegraphed to Shanghai. Thus, before many on the field even knew of the special need—and the remittances for three months depended upon what was sent out—the funds were graciously supplied. Truly, this gift came, as the kind donor wrote, as "another proof that you have abundant cause to go forward, trusting Him who 'is able to do exceeding abundantly above all that we ask or think.'" With

FOOTNOTE 2.

Country.	Returned.		New Workers.		Total.
Great Britain	13 men	24 women	7 men	14 women	58
N. America	4 "	6 "	1 man	5 "	16
Australasia	3 "	4 "		4 "	11
Total Members	20 men	34 women	8 men	23 women	85
Scan. China					
Alliance	3 men	1 woman	*1 man	*1 woman	6
Liebenzell					
Mission	1 man	1 "		2 women	4
Swedish Mission					
in China	1 "	1 "	2 men	1 woman	5
Norwegian Mission			2 "		2
Swedish Holiness Union			2 "		2
German China Alliance				1 "	1
	5 men	3 women	7 men	5 women	20
Accepted in China:					
Members				2 women	2
				2 women	2
Summary:					
Members	20 men	34 women	8 men	25 women	87
Associates	5 "	3 "	7 "	5 "	20
	25 men	37 women	15 men	30 women	107
	62 Returned.		45 New.		

*Not new workers, but re-admitted to the Mission after temporary retirement.

such evidences of God's watchful care, "what manner of persons ought" we to be "in all holy living and godliness, looking for and earnestly desiring the coming of the day of God."

RESULTS OF THE WORK

And now, to turn from the means to the results, so far as these can in any way be judged. And only "He who can pursue the sunbeam and trace, without one omission, every lineament of beauty they pencil on tree and flower and living thing, may tell the blessings that accrue when the light of life is flung on the pathway of millions whom the darkness bewildered and destroyed." Remembering, then, all those blessings which defy the statistician, let us look at those figures which may help us to be more definite in our praise.

From the statistics already received we find that more than 30,000 Chinese have been received into Church fellowship by the Mission since its commencement; and of these more than 21,000 are still spared to gather round the Lord's table from time to time. To appreciate what this means may we say that this hall could be more than filled eight times with Chinese communicants who are to-day connected with the C. I. M. churches, and of this number, 2,507, or a company sufficient comfortably to fill this hall once, were received into fellowship during last year. While this is nearly 300 less than the year before, it is surely no small cause for thanksgiving. It means beyond the unspeakable blessing of a personal salvation to the converts themselves, that fully 10,000 persons, in the inner circle of the families these 2,507 Christians represent, will be brought into personal contact with an avowed follower of Jesus Christ, not to speak of the ever-widening circle influenced by each life.

For the shepherding of these souls and the evangelization of those yet unreached, the Mission has 210 central stations, more than 760 out-stations, 970 chapels, 8 hospitals, 42 dispensaries, 88 opium refuges, and more than 200 day and boarding schools with about 4,000 scholars.

SCHOOL WORK

Special attention may be called to the growing importance of our schools for giving Christian training and instruction to the children of Church members. Readers of "The Story of the C.I.M." will remember that such school work dates back to the early days of the *Lammermuir* party; but, with the more rapid growth of the churches in recent years,

the development of this department has become imperative. And, in addition to the schools for the children of Christians, the growing need for trained native helpers and for more definite Bible teaching throughout the churches has, in the natural order of development, become increasingly apparent during the last few years. For this important work several men have been set apart: some for the systematic training of selected Chinese helpers, who will be gathered into central Bible Training Institutes for a two years' course of study; and some for the holding of shorter courses, extending for a few weeks at a time only, with selected Church members at the various stations and out-stations throughout the provinces.

While there are many other aspects of the work to which reference might with advantage be made did time allow, the all-important question is—Is the presence and power of the Holy Spirit in our midst? This alone can meet China's real need; this alone can solve the complex problems inseparable from

large and growing churches; and this alone can keep the churches satisfied with a Scriptural basis for their membership.

It is for this reason we so devoutly rejoice in the times of spiritual quickening which have come upon not a few of the churches of China during the past year. Last year we closed our report with these words:—"While the present opportunities call as never before for earnest and self-sacrificing efforts, the urgency of the crisis in China calls yet

more loudly for earnest and prevailing prayer, that a mighty wave of revival may sweep over that great land." To-day it is our inestimable privilege to report that the revival has come.

THE REVIVAL

The revivals in Korea and Manchuria, with occasional times of blessing here and there in China, had awakened longings and prayers in many hearts which are now being answered by powerful manifestations of God's Spirit among the churches, and for this we praise God. Nor would we omit to mention that God's instrument in the early stages of revival at many centres has been a worker from another Mission—the Rev. J. Goforth, of the Canadian Presbyterian Church.

For details of these times of blessing reference must be made to accounts published elsewhere. No words can describe the felt presence and power of God; but it may be stated that the characteristic features of the revival have been the overwhelming



A CHINESE VILLAGE

and poignant sense of sin, expressed at times in tempests of agonized cries and tears until the noise has been heard afar off. Deep contrition and abject confessions have been followed by restitution, reconciliation, and a fuller enjoyment of the fellowship of the Holy Spirit.

Let no one think that these times have been times of spiritual enjoyment. On the contrary, the workers have expressed their horror at the revelation of sin, and awe at the manifestation of God's holiness and power. One worker writes: "I simply cannot describe the scene; it made one think of the Day of Judgment. God had come among us. All knew it, and every heart was open before Him. For myself, I had the most intense realization of the holiness of God and of my uncleanness in His sight." Under the pressure of God's Spirit men fell to the ground with loud cries and tears, while others smote upon their breasts. And, remarkable though it may seem, this deep contrition was not mainly through the fear of future punishment, but rather on account of their having offended Divine love. In all this the words of the prophet have been fulfilled: "The Lord, whom ye seek, shall suddenly come to His temple. . . . But who may abide the day of His coming? and who shall stand when He appear-eth?"

Beloved friends, there are many other things of which we should like to speak: of the continued work of grace among the aborigines, of the way auxiliary agencies* outside the regular Missionary Societies are having the needs and claims of China laid upon them; but we desist. Rather would we let the revivals in China speak their full message to our own hearts; for, is it not true?—to quote the words of an Indian Governor when recently speaking on Missions—"We need more fire on the home hearth." "The time is come for judgment to begin at the house of God; and if it begin first at us," what then? We do well to rejoice in what God is doing in the Far East, but is there not in it all a message for us? Does it not call upon God's people at home to offer themselves willingly in this the day of His power?

*The Religious Tract Society's effort to raise \$97,333.32 for Christian literature in China, the China Emergency Committee's effort to raise \$486,666.67 for educational, medical and literary work in China, the Yale University's Mission in Hunan, the proposed Princeton University movement in Peking, the Pennsylvania University movement in Canton, the Eton Hostel for Chengtu, the suggested Oxford and Cambridge scheme, and proposed Hongkong University, the allotting of \$170,333.10 from the Pan-Anglican Congress Fund for work in China, etc., etc.

It is impossible to over-estimate the blessing to China, and to the world, which may accrue from this revival if it continue and spread, or, on the other hand, the incalculable loss should God's Spirit be quenched. Of Shansi, Mr. Lutley writes: "The gracious work of the Holy Spirit has been spreading until every church in Central Shansi has been reached with the blessed life-giving river." Churches also in other far distant provinces have been already reached, while many stations are looking and longing for a like visitation. In face of the records of what God has done, and the promise and possibilities of yet "greater things than these," how great is our personal responsibilities that we in no way "grieve the Holy Spirit" or "limit the Holy One of Israel." Shall not the prayer of each one be, both for himself and for the sake of a needy world:

"Oh that in me the sacred fire
Might now begin to glow,
Burn up the dross of base desire,
And make the mountains flow!"

"Refining fire, go through my heart,
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole."

"Blessed are they which are called unto the marriage supper of the Lamb!" Truly so: and will not those rejoice who have been the happy instruments used in calling them? If there could be sorrow in heaven, would it not be at the thought that some of the uncalled ones might have been called had we been more faithful to our Lord's commission, and had we, at the cost of greater self-denial, forwarded His work in the earth? Oh! the thought of the two hundred millions of



A GROUP SAYING GOODBYE

uncalled ones in China (even supposing the little handful of missionaries could reach the remaining fifty millions of Chinese, which they cannot possibly do). Why do not more Christians gladly leave all and follow Christ in rescuing the perishing at any cost? Is it not because many of us, while looking forward to the future coming of His kingdom, forget His present right to reign in the hearts of His own; and are unmindful of the blessed fact that all power is now given to Him, in heaven and in earth? Hence many live and act as if they were their own, and were at liberty to please themselves, and to give to God as much or as little of their time, strength and possessions as is most agreeable to themselves. And g-o, to many, spells stay; or y-e spells somebody, or nobody. Meanwhile millions are dying without God; His command that the Gospel shall be preached to every individual among them is treated with contempt: and blood-guiltiness lies somewhere—am I quite clear that none of it rests on me?—J. Hudson Taylor.

Why Send Out More Missionaries?

BY REV. F. A. STEVEN

ON several recent occasions, we have heard the earnest presentation of the need for more missionaries in China met by the suggestion that the great increase of membership in the Christian Church in China—within the past few years—justifies the Church in the homelands in the expectation that native Chinese shall now undertake and carry out the work of evangelizing their own people, without any considerable increase over the present number of foreign missionaries. Such a suggestion often follows upon an account of noble suffering for Christ's sake, or large and efficient service on the part of some native Christians. In our judgment, however, the time has not yet come for such expectation to be entertained by those who have felt, in any measure, the believer's responsibility to help in bringing the people of China to a saving knowledge of the Gospel. It should be remembered that the baptized Christians in China are only about one to every three thousand of the population, and this includes women and children (though not the baptized infants of Christian parents) and many aged and infirm people, as well as the incompetent, the feeble-minded, the half-hearted and the unfaithful Church members.

Perhaps a liberal estimate of the active and zealous representatives of Christ, who can be counted upon, as present day factors in the evangelization of China, may be obtained if we take the 10,000 native helpers and add three times their number as free-will laborers for souls. To God be the glory for this noble army of earnest men and women. It would be hard to put into words the true love and appreciation we missionaries hold for them. But how pitifully inadequate they are for the great work set before them may be realized when we think of each one of these 40,000 as standing in the midst of 10,000 heathen, who must look to him—or her—for such knowledge of the truth as they can gather. Moreover they are not distributed in this proportion among the population, but are found in groups here and there, whilst great numbers of communities, from the city of 10,000 souls, down to the hamlet of a single clan, are without any witness for Jesus.

It should be remembered also that the native Christians are surrounded by the old traditions, family influences, sinful indulgences, superstitions and heathen customs, which have been part of their life up to the time of the great change, and they need the healthy counter influence of Christians from other

lands, who can link them on, in fellowship and prayer, and interchange of thought, with the great Church of Christ throughout the world. To them the Gospel has come as a *new* teaching, mighty because of its truth and the power of the Holy Ghost, but needing the missionary and his books to relate the work of to-day, and the faith of the young convert, to the history of all the Christian centuries, with their records of fiery persecutions which have not killed but extended the Church.

Up to the present time, the best evangelistic work has been done when a missionary and one or more native helpers have travelled together, the helper supplying knowledge of the native language and character and habits of thought—which no foreigner can fully acquire—and the missionary supplying experience and faith, Christian encouragement and enlightenment in the Word, which his native brother needs. As time goes on, however, the natives will be more and more able to stand alone with God in such work, and also in the oversight of the churches.

The constant calls for teachers which come from new districts, where some have become interested in the truth, and the rapidity with which some of the out-stations develop into new centres, and call for the presence and teaching of a missionary, make a steady increase in the number of missionaries on the field, an absolute necessity; whilst the loss of workers through death, or other causes, must also be made up from the home countries. The border lands of Tibet and Mongolia need more workers. Chinese Turkestan offers a large sphere for a few devoted men, and the opening among the aboriginal tribes of south-



A MEMORIAL ARCH AT WANHSIEN, SZECHWAN

west China constitutes a call and a challenge to the whole Church of Jesus Christ. Our pages have recorded—in barest outline—the course of the movement among these poor and simple country folk, and the hearts of many have been stirred to praise and to prayer on their behalf. Some four or five tribes have been touched, and about ten thousand have been won for Jesus, but there are still from fifty to seventy tribes wholly unreached. Some of these may be approached through the Chinese language, and in other cases one language may serve for three or four tribes, but in any event, at least fifteen or twenty translations of the Scriptures are needed if these people are to have the Gospel in their own tongues, and as there are no written languages it is evident that the pioneers must begin by putting down in note

books what they hear, and then, by the aid of Chinese speaking tribesmen, correcting and filling out their sentences, and slowly forming a vocabulary. This done, they will make a tentative translation of one of the gospels. In such a patient and laborious way must the learning and formation of each language be done; and then the people—who never did any study in their lives—must be taught their own language, and so led on to read for themselves the Word of God, which they welcome so eagerly from the lips of the preachers.

Whilst there has been this wonderful work of grace among the untutored aborigines of Kweichow and Yunnan in the southwest, there has been a no less marvelous work of the Spirit of God commencing among the Chinese churches in the northeast. As a result of long continued prayer and earnest preaching of the Word, and following upon the tidings of the great spiritual revival in the churches in Wales and in India, the hermit nation of Korea—of all other places—became the scene of a wonderful visitation of the Spirit of God, the story of which we must not even summarize here.

Rev. J. Goforth, of the Canadian Presbyterian Mission in North Honan, visited Korea and on his way back he carried the fire which burned in his own heart to the churches of Moukden and Liaoyang, in Manchuria. His testimony was backed up by that of certain native Christians who had visited Korea, and God began to work wondrously among the churches, both in city and country districts.

The same was repeated in some of the stations in Honan, for which earnest prayer had been made throughout many years. Later, Mr. Goforth was invited to visit several centres of the China Inland Mission in the adjoining province of Shansi, and during the past winter a conference was held in his own mission station at Changte, where great blessing resulted. A number of missionaries of our own and other Missions gathered together at Changte and were re-inflamed for God, and went back to their stations to carry the message to others. This was the same with the native Christians.

With the exception of a short conference in Pekin Mr. Goforth's last addresses in China were delivered at a remarkable conference in Nanking, of which a report will be found elsewhere.

At certain stations of the C. I. M. in Chekiang, Kiangsu, Kiangsi and Anhwei, as well as in Shansi, God has been arousing the native church to repentance and renunciation of sin, apart from the presence of

Mr. Goforth or any other special leader. From all these places the tidings are the same, and they show that blessed Spirit, who comes and goes without observation, as the wind bloweth where it listeth, has been seeking out prepared individuals and communities in China, and has been working marvelously to produce breaking down and conviction of sin on the part of those who *naturally* would die rather than make such confession.

It would seem that God's set time to visit China has come, and we earnestly desire the fellowship of God's people everywhere in prayer that these revived and restored Christians may be kept from falling back again, and may be maintained in sincerity before God. And also that the aboriginal Christians may be upheld and instructed and enabled to witness a good confession before God and man.

The need of more workers is also deeply felt by the leaders of the work in the various provinces, and particularly at the Shanghai headquarters of the China Inland Mission, for letters are constantly being received from over-burdened workers, who see new openings, which they are obliged to leave unentered for want of fellow-laborers.

In view of all these things, and in view, also, of the fact that *now* is the day of opportunity in work for China, we earnestly invite our friends and helpers to join with us in believing and frequent prayer to the great Lord of the harvest



Photo by

THE DAY BEFORE NEW YEAR'S AT TALIFU [W. T. Clark, M.D.]

that He will call, equip, and send forth laborers into His harvest.

Turning now from our consideration of the field to glance at the home situation, we see a widespread activity on the part of churches, Sunday schools, mission bands, etc. The systematic study of the conditions existing, and the work accomplished, in Moslem and heathen lands, is being pushed more earnestly than ever before, and the remarkable awakening of the laymen of the Churches to their responsibility toward those who sit in darkness, indicates a largely increased provision of funds for carrying on the work. So far as I can see, however, there is not a large number of suitable and truly devoted men and women who feel compelled to seek, by any means, to go, with the word of life, to the heathen. Some of the Boards complain that they have very few offers of service, and this is true of the China Inland Mission also.

The Conference at Kweiki, Kiangsi

BY MR. A. ORR-EWING

YOU will be glad to hear how the Lord poured out His Holy Spirit on our Conference at Kweiki. It certainly was the most remarkable time in my experience, and I feel that both foreigners and Chinese have scattered everywhere to take blessing. There were about one hundred present, nearly all preachers, representing eight of our prefectures, also twelve foreign workers. Preliminary meetings were held on Wednesday evening and on Thursday morning. Thursday afternoon we took up the first of the eight subjects to be considered. It was planned that the evening should be devoted to reports of work from the different districts. The day's programme commenced with a prayer meeting at 6.30 a.m., though, with one exception, the Chinese brethren, led by Dr. Yao, started it at 5.40, and on the last morning at 5.15. From the first there was marked expectation of blessing, and each session showed distinct advance in spiritual power. The earlier meetings were characterized by the readiness of many to speak, but gradually a more restful and receptive spirit was manifest. On Saturday afternoon the subject was "The gifts of the Church." A few broke out into weeping over the state of the Chinese Church, as also on account of personal sin and failure. On Sunday the new chapel could not accommodate all the worshipers and the Word was ministered in power. During the Monday gatherings God's presence among us was very real; many were heart-stricken, and confessed with tears to sin and unfaithfulness. This led to a change in the programme, as all felt that in the evening we should have a further time of heart-searching and confession.

The Lord fully confirmed this arrangement, and despite manifest conflict with Satan, many were brought low, and owned with sorrow and shame to indolence, pride, etc. Tuesday afternoon Mr. Domay, Dr. Judd, Mr. Wm. Taylor and I gave parting messages. At the evening meeting shining faces, and the voices of sixty or seventy, told of great blessing received, and sincere resolves to serve the Lord with singleness of purpose. Preparations had been made for separating after Wednesday morning's early prayer meeting. Dr. Yao, however, strongly urged all remaining a day longer, to wait

on the Lord with fasting, seeking an outpouring of the Holy Spirit. Nearly all decided to stay. Shortly after eight, a.m. a messenger arrived from Mrs. Yao at Hokow asking her husband to return at once, as their only son, who was ill when he left, was much worse. The doctor replied that he could not leave, saying to the meeting that his son was in God's care, and it was most important that all should be filled with the Spirit. His self-sacrificing devotion made a great impression upon all present. After some hours of continued waiting, with audible prayer at intervals, a spirit of unity possessed us, and each one breathed out the plea for the Holy Spirit to be given, increasing in sound and intensity, till one cried out, "The Holy Spirit has come," and truly there was a mighty movement of God in the meeting. This was followed by a period of restful waiting in God's presence, inter-

persed with the reading and exposition of Scripture; later on in prayer and testimony. Definite acknowledgment was made of the Holy Spirit having been received. Many were led to pray for unsaved relatives and friends, and the meeting, which closed about five-thirty p.m., terminated with supplication for blessing on the whole province. All gathered very early for the final prayer meeting on Thursday morning; Dr. Yao still felt the Lord had more grace



Photo by]

NEW YEAR'S DAY ON THE SAME STREET [W. T. Clark, M.D.]

to bestow, and suggested that we should continue to wait before him. Boats having been engaged, and the presence of some being needed at their stations for the Sunday services, only eight could remain. We soon saw that it was the Lord's purpose to bless servants and others, who took no part in the conference. Our servant was the first to receive blessing. He cried to God for mercy, though he has been under the sound of the Gospel about seventeen years, without being apparently moved. One of the school teachers was very much broken down, and many of the Christians, weeping, confessed to coldness, lack of love and pride. The Kweiki church has benefited much from God's working at this time. Several backsliders have been restored. Praise God for Dr. Yao. May He raise up many more such whole-hearted servants among the Chinese.

Blessing at Yuanchow—Fruit of the Kweiki Conference

BY MR. ROBERT PORTEOUS

I WANT to tell you of the Lord's mercy in visiting Yuanchowfu for this last week-end. The first indications of blessing were when Mr. Liu, our native helper, returned with Mr. Chu, the converted potter, from the Kweiki Conference. On the Sunday morning Mr. Liu told us of the Kweiki gatherings, and a deep impression was made by his confession and testimony. His words were simple, pointed, and sincere. God had met with him, and he felt much ashamed of his sinful condition in God's sight, and the way in which he had been serving Christ. We were expecting a visit from our Superintendent, Mr. Orr-Ewing, who had been much blessed and used in the Kweiki Conference, so our hearts were lifted up to God that He would visit needy Yuanchow. On Monday the country folks commenced to come in, and we had about forty guests, consisting of the Christians and enquirers from the country district. The first thing out of the usual was a prayer meeting at six o'clock Thursday morning, which originated with the Chinese themselves, Mr. Liu being leader. I knew nothing of the meeting until it was in progress, and the first sound I heard was the verse of a well-known hymn sung in Chinese style, and then followed a time of prayer, during which I heard some one sobbing. Mr. Lawson, who had slipped into the meeting, told me that an old man had broken down with the thought of having nothing to repay the Savior's love. Mr. Orr-Ewing arrived in the afternoon, having walked through rain and mud for three and a half days. His first words to us were, "I am sure that the Lord is going to bless here." In the evening we had a heart-searching meeting, led by Mr. Orr-Ewing, who spoke from Revelation 3, describing the condition of the church at Laodicea, very applicable to the church at Yuanchow. There was no opportunity given for prayer or confession, but the Holy Spirit was at work, and the next morning, shortly after dawn, we gathered for a prayer meeting; such a meeting as I have never been in before. Numbers were soon down on their faces and prayer gave way to sobs, such heart-breaking sobs too. One felt that God had indeed come amongst us. One of those who broke down was our young helper who confessed to having had a quarrel in his home, and then burst out in sobs asking God to have mercy on him. This brought an answering sob from his wife, who had also come to the meeting, and she, too, broke down, prayed for mercy and confessed her sins. Our Pingsiang helper also broke completely down, and sobbed aloud for his sins. "Lord have mercy," he cried

in agony. "How can I help enlighten others when I have not sought to enlighten my own family." This man was deeply moved, and being very reserved there could be no doubt that the Holy Spirit had done a mighty work in him.

Another who confessed was the carpenter, one of the worst characters in the city. He ridiculed the meetings at first, but was brought low before the Lord and confessed his sins.

Sunday was the crowning day, being the last day of the gatherings. We were much in prayer that those whom we felt were holding back and were unwilling to confess might be brought low by the power of God. The early morning prayer meeting was a good preparation for the day, and God wonderfully answered prayer. The chapel, which seats one hundred or so, had been well filled during the week. On Sunday we were packed, about 140 attending. Just after the morning service two of the church members, who had been at enmity for more than a year, confessed their sins to God, and to each other, after which Mr. Orr-Ewing, who was conducting the service, led in prayer.

He only got as far as "Calvary" when he himself broke completely down, and with the exception of one or two outsiders, there was not a dry eye in the chapel. It was some time before he could proceed and direct our hearts to Him, who, though once crowned with thorns, is now enthroned in the Glory on high.

The evening meeting was the best of all, about forty testifying to blessing received.

The carpenter stood up, and with face beaming, said, "Thank God as soon as I confessed I had very much peace," and one could see from his radiant countenance that what he said was true. Another man, a B.A., confessed to sin, and prayed in the meeting, a thing he had never before been known to do. After the testimonies an opportunity was given for any who had not yet confessed their sins to do so. We knew of some who had not, the milkman and blacksmith being among the number, and you can imagine our joy when these two, one after the other, broke down, and confessed their sins, crying for mercy.

We had many answers to prayer. One man came in from the country to the Saturday evening meeting, and he was the first to pray and confess his sin; gambling, etc. We had all been praying very much for this man. The Monday morning prayer meeting started at 4.30, and it was a wonderful meeting. At the close the two brethren who had been reconciled, stood up and prayed for each other, asking God to have mercy and pardon their sins.



A BRIDGE AT WANHSIEN, SZECHWAN

News of Revival from Various Parts of China

REGARDING the meetings at Nanking Mr. Hoste writes:—"You will rejoice to hear that the work of God's Holy Spirit has been powerfully manifested, especially in connection with the meetings conducted by Mr. Goforth at Nanking. A large hall was erected with mats, in which over one hundred foreign missionaries and about thirteen hundred Chinese Christians from the provinces of Anhwei and Kiangsu (a few also from Chekiang) assembled twice daily during ten days. The Holy Ghost worked with great power, producing conviction of sin and leading to trust in the Savior for forgiveness and cleansing. All classes of the audience, including the teachers and students of the university, seem to have been equally broken down; nor were the confessions confined to the Chinese, many of the missionaries being led to avow shortcoming in their lives and service. You will recognize the immense importance of the blessing granted at this important centre, and we are praying that the revival may sweep through Anhwei and Kiangsu."

Mr. Gracie, of Yung kang, Chekiang, writes:—"In my last letter I referred to the blessing we had all received at the Kihwa conference; how that the native helpers, as well as the majority of the church members had been laid low by the Holy Spirit and confessed their sins, and that they had made confession as to their determination by God's help to be better men and live better lives in the future. Well, what we saw there of the working of the Holy Spirit deepened our desires and longings for the same blessing to come to us in Yung kang. And now I have to tell you of the answer to our many prayers. We have had a great blessing. We have not experienced the like of it throughout all our time of service in China. What happened was beyond all our anticipations. When we were in the midst of it, it was difficult to realize whether we were dreaming, or whether the whole thing was a reality. We began the meetings on a Saturday evening with a prayer meeting, and the prayers which were offered up were quite unusual, and made us feel that a blessing was coming. On the following morning (Sunday) we all assembled together for prayer, and before we were half through, the 'break' came. 'The Lord shall suddenly come to His temple,' was remarkably fulfilled. The confessions of sin, the crying, sobbing, and the extreme agony of not a few, began and continued for two days. And what confessions they made! We were struck with amazement. They confessed to murderous intention, adultery, opium eating, stealing, deceiving, lying, pride, hatred, jealousy, covetousness, indolence and hypocrisy. What awful revelations! It was difficult to believe our ears, to hear preachers, elders, church leaders and members making confession of sins we thought they had given up long ago. But it was just another case of 'I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee, and I abhor myself and repent in dust and ashes.' It was the first time the white light of God's presence had shone into their hearts and enabled them to see themselves and realize their sins, as they had never done before."

From Rev. A. R. Saunders:—"In the work of the Holy Ghost at Tsingkiangpu and Antung, though the numbers were smaller, the features were similar to those which have prevailed at Nanking and other places. Not only were church members and catechumens blessed, but there were some striking instances of conversion of outsiders, one in particular of a man, who, in a fit of fury, had gone out on the street to buy opium, with which he was going to compel his wife to commit suicide. This man was suddenly stricken down with a sense of his sins, and coming to the meetings that afternoon, cried to God for mercy, confessing his wickedness before all, and, so far as could be judged, he was truly converted. Amongst other crimes, he confessed to highway robbery and murder. He was, of course, a heathen, without any previous connection with the Church."

Regarding Hanch'eng, Shensi, Mr. Lutley writes:—"There was little response here until the third day. Several of the leaders, men of much natural ability and force of character, appeared to be resisting the work by taking up much time praying for others or explaining the Gospel to God in their prayers. On the third day, however, the Holy Spirit obtained control of the early morning meeting led by Mr. Wang. Many heart-broken confessions of sin followed one another for about an hour. After the meeting had continued for about two and a quarter hours, we separated for breakfast. About eleven a.m. we met together again, when, after an address on 'Be filled with the Spirit,' the stream of prayers and confessions broke forth, not as in many other centres where all have seemed compelled to pray and confess together, but each one singly, or at most two or three at one time. When the meeting had continued about three and a quarter hours, I pronounced the benediction and closed the meeting. Before any one could move, several others in different parts of the building broke forth again in prayer. After some time I gave an opportunity to any who had been offended or had given offence to others, or who were conscious of entertaining a spirit of envy, jealousy or hatred, to confess to one another and seek forgiveness. Almost immediately several men and women rose and confessed to not being at peace with others or being envious of them, and offered apology and sought forgiveness. The most touching scene, however, was when a bible-woman rose up and went to another woman and with tears confessed that she had offended her and begged her forgiveness. The two women then fell upon one another's neck, each confessing that the fault was hers, weeping bitterly. In the evening meeting, after many other confessions and prayers, an opportunity was given to mention special requests for prayer, which the whole congregation united in presenting to the Lord. Eagerly was this opportunity taken advantage of, to ask for prayer for out-stations, unconverted relatives, backsliders, etc. Again the meeting continued for nearly four hours. The following morning we met at 6.30, when Mr. Wang gave a most appropriate word on 'Four things needful' to keep the blessing they had received and daily experience the Spirit's indwelling. About ten we left for Hoyang."

Tidings from the Provinces

Personal Notes

It is with deep thankfulness that we have received the news of the safe arrival in London of Mrs. Stott, Miss Burton and Miss Rudland. They had a very good voyage, and Miss Rudland bore the journey well. For this we give special praise.

The Rev. and Mrs. E. A. Brownlee's many friends will be interested to learn that they have been appointed to Kianfu, in Kiangsi, but they will continue the study of the language in the Training Home at Anking until the autumn.

Mr. A. L. Cannon, who arrived in China earlier in the season, has been designated to Jaochow, which is also in Kiangsi province. Please remember these friends in prayer.

News Notes

Two firms have jointly memorialized the Board of Posts and Communications for permission to construct long-distance telephones from Peking to Hankow, Nanking and Canton.

A novel idea seems to have entered the mind of the Regent, in that he has proposed to begin a critical reading of all the Chinese newspapers and periodicals published in China, and to award to those which are beneficial to society a medal of distinction in recognition of their merits.

It is proposed that the senate building in Peking shall be erected on the model of the English Upper House of Parliament.

A memorial was recently submitted by the President of the Censorate praying that a limit of time be fixed for the establishment of a Parliament in China. The Grand Councillors have considered the question and they propose that the period should be fixed for the fourth year of Hsuan Tung. It is necessary, however, to obtain the Regent's approval before making a report of their decision.

According to a Chinese despatch, it is stated that in order to facilitate traffic to Kuling in the summer when many foreigners resort to the hills there to spend their vacation, the manager of the Kuling Estate Company has proposed that a tramway should be constructed from the port of Kiukiang to Kuling. The necessary survey of the route has been made and it is stated that funds are being raised to put the scheme into operation.

The Inter-Denominational Missionary Meeting held recently at the

Memorial Hall in London was a notable gathering. The Rev. Dr. David Brook, President of the National Free Church Council, presided. Dr. Brook welcomed the missionaries most heartily. Referring to China, in his speech, he said: "We used to hear in my early days of the possibilities of China if the door could be opened. Now not only is the door open, but the cry has come from within inviting us Christians to enter. There never was such a chance in the history of the world as there is to-day for spreading the Gospel of Christ in China and in the world at large."

To those interested in educational extension it is of prime importance to know the attitude of the Chinese government towards graduates of Christian colleges. All such graduates, with Christian pastors, have been disfranchised by the authorities in Peking. Under "Current News from Foochow," we read that the Chinese graduates from two colleges in Foochow city have appealed in vain for the right to vote. The answer from the provincial authorities is very decided, which is, that "Colleges established by foreigners will be regarded as *nil* by the Board of Education." Thus it will happen that Christian graduates and clergymen, in common with Buddhist priests and low persons, will be denied the privilege of the franchise.

Some two years ago, it may be remembered, an Imperial Clansman, Hsi Chun, presented a petition to the Waiwupu (written in blood) urging the establishment of a Christian Church by the Chinese for the Chinese. It appears now from Chinese reports that a Chinese Christian has taken up the question, and intends to advocate to the Waiwupu and the Ministry of Interior that Imperial permission should be obtained to establish a purely Chinese Church, and that a High Commissioner should be appointed to have sole charge of Church affairs in the Empire. It is stated that the petitioner feels so deeply on the subject that he is resolved to resort to the Prince Regent's petition box to bring his suggestion before His Highness, if the two ministries refuse to entertain his request.

Chekiang

NINGHAIHSIEN—It is quite a long time since I have written to you. Our busy season is past and we are at our usual work again, so I wish to tell you a little of what has been happening.

In January we attended the provin-

cial conference which was held at Taichow. It was a privilege to meet so many of our fellow-workers and to learn about their work and difficulties. We arrived home from the conference just before the Chinese New Year, which is always a busy time.

Immediately following the New Year we had a week of prayer and preparation for our annual Bible School work. We had men and women. The former were accommodated in the boys' school, which was closed during the time the Bible School was in session. The women were entertained in the home of one of the Christians. Twelve came in from the country. The homes of the others being in the city, they just came in for the classes. The classes lasted for three weeks.

The classes for the men were conducted by Messrs. MacLeod, Miller and Liu, our pastor, with the help of the evangelists for the junior classes.

The instruction for the women was carried on by Mrs. MacLeod, Miss Biggam and myself, our pastor's wife and his mother assisting. We had united meetings in the evening.

The people met for singing for half an hour before each meeting, Mr. Miller leading and instructing.

During the intervals between classes men and women could be seen eagerly learning to read. Two of the women learned to read Romanized. At the end of the three weeks they were beginning to read their New Testaments, which is very good.

Wednesday afternoons were spent in the city or country preaching the Gospel. It was a very blessed three weeks and much was learned by all.

We, of course, had much blessing, both in preparation and in giving out. On the last Sabbath of the gathering we had the joy of seeing five baptized, four of whom were women. For each of these we would ask special prayer.

—Miss E. L. Bennett.

Kansu

NINGSIAFU—We arrived here safely on November 24th, and we praise God for His goodness to us. We expected to be at Ningsiafu much earlier, but, first of all, there was the wreck of our native boats in central China. Then the great heat prevented us from going further than Laohokow, where we had to stay over the summer, as it was impossible to travel with the children in the heat. We left there September 17th, and had a fair journey to the various stopping places. We were delayed at Longchuchai on account of the rain, and the first day out from that place was difficult, as the chair-bearers were almost up to their knees in mud. It

got dark before the end of the day's stage was reached, the men lost their way and we thought we would have to spend the night in our chairs. Our bedding had gone on ahead and it was intensely cold. However, an old man came along with a lantern and promised to lead us, so we reached the inn safely, though late, and were glad for the children's sake. Each day reveals His constant love, with mercies new from Heaven above. We were also delayed a week at Sianfu on account of continued rain; it poured day after day. The state of the roads was beyond description and we could not think of going by cart, so we traveled by litter. From Sianfu to P'ingliang we had fine weather and the roads improved each day. From P'ingliang we again had carts, as litters were far too expensive. The first seven days the roads were fairly good, but some places cannot be described. In the Yellow river district people everywhere were watering their rice fields and there was absolutely no cart road. The poor carters did not know what to do. One night we were only two miles from the inn, and it was just getting dark when our cart turned into a mud pit. The children were asleep but had to be gotten out in haste, and with difficulty we reached a dry place. The children cried with cold, we stood for some time but finally sat on the ground. I held baby tightly in my lap and David's head under one arm and little John's under the other. Thus they slept for an hour when Mr. Fiddler came with a rug and pillow, and there they slept for another hour or so, when at last the cart came. Imagine our joy to get into it; bumps over the stones were nothing! We reached the inn at midnight and retired at two a.m. In the morning we started while the stars were still shining. The roads being so difficult, we could not always get to an inn, so took refuge in any hut we could find. I felt sorry for the carters. Some nights they slept under their carts, just a covering thrown over them, their animals tied round their carts, as they were afraid they would be stolen. Another day, we were five or six hours going three miles, the cart turned over twice and had to be unloaded, but God graciously preserved us—"The Lord is thy keeper." On arrival at Ningsiafu we were welcomed by Mr. and Mrs. Magnussen of the Mongolian Mission. They came to bid farewell to Mr. Nystrom, who has now gone home because of the state of Mrs. Nystrom's health. Mr. Andrew, our superintendent, asked them to remain until we arrived, and they kindly consented to do so; they have since returned to their own station, and are our nearest

neighbors. The nearest C. I. M. station is twelve days away, so we are absolutely dependent on the Lord who is the Great Physician, and in whose hand we are safe. The Sunday services here have been well attended. There is a meeting for women every Wednesday afternoon, the attendance has been small as everyone is so busy at the New Year.

The first week of the Chinese New Year, Mr. Fiddler conducted a prayer-meeting every day at 11 a.m., and at the close of the week a Church meeting was held when twelve members were received, ten men and two women; ten enquirers had their names enrolled. The Church register was lost in 1900 and since then things have never been right.—*Mrs. M. E. Fiddler.*

Kweichow

TSENYI—One of the brightest Christians in connection with the church here is an elderly lady. She lives with her step-sons, who are in a comfortable business; but because of her profession of Christianity, they constantly abuse and neglect her. About a month or so before we returned home, she met with an accident, a fall. She suffered considerable pain in connection with this; and having an attack of fever at the same time, the two combined left her in a miserable condition. The sons, who appear to have lost all instinct of filial affection, remained perfectly unconcerned at their mother's painful condition. For thirteen long days she was left to bear this pain and suffering in absolute solitude. Except to send her some unpalatable food each day, none of the family approached her room during this long time. Not only was no word of sympathy expressed, but her then painful condition was attributed to her having become a Christian, as also were the troubles at home and in business. It was not until the neighbors frightened the sons, by warning them what would be said outside should she die, that they bestowed a little attention upon her. It was not wonderful nor surprising, therefore, to hear the old lady say, "The Devil's power was great in those days": but she also added, "God kept my heart at rest with His peace." As soon as she became strong enough to do so, she again attended the services. When we returned home she was still weak, partly from want of nourishing food. It was most touching, during the half-yearly meetings, to see the old lady's expression of gratitude when Mrs. Windsor would insist upon her taking a cup of milk and some biscuits, instead of the hard rice and vegetables. She is always ready to testify to God's protecting love and His peace in

her soul. The Devil has indeed well succeeded in blinding the minds of the Chinese, when a system of religion which produces such uncomplaining resignation on the part of a mother at such treatment of her sons, can be spoken of as the source of all that is mischievous and evil. Yet, on the other hand, the exhibition of a spirit of resignation under such conditions, cannot but magnify both the truth and grace of God. Angels look on and wonder, but oh, that men's eyes were opened to behold it, and attribute it to its true source.—*Mr. T. Windsor.*

Szechwan

BATANG—We are here in Batang and our hope is in God to keep us here for the Gospel of our Lord Jesus Christ. We hold on to this that God will not permit the Adversary to drive us out now that we are here. We have an opportunity, and try to make the best of it as we go about from house to house and among the Chinese soldiers with books and the message. I have a desire to evangelize this little city as soon as possible. It would not take long to get into all the homes in this city, and I feel that in few cases would we be denied.—*John R. Muir.*

Monthly Notes

ARRIVALS

On June 3rd, at Vancouver, Mr. F. E. Shindler, from Shanghai.

DEPARTURES

On June 5th, from New York, Mr. and Mrs. L. H. E. Linder and child, for Europe.

BIRTHS

On February 19th, at Pingi, Yunnan, to Mr. and Mrs. W. J. Hanna, a son.

On March 1st, at Kaifeng, Honan, to Mr. and Mrs. J. Brock, a son (Allan Archibald).

Baptisms

1908

SZECHWAN—

Yingshan - - - - - 19
Previously reported 2,488

Total 2,507

1909

HONAN—

Chenchowfu - - - - - 14

SHANSI—

Soping - - - - - 1

Hunyuan - - - - - 3

HUNAN—

Changteh - - - - - 8

Previously reported 23

Total 49

Editorial Notes

WE feel constrained to call attention to the book termed "The Scofield Reference Bible." This is a Bible, in the authorized translation, which has been edited by Dr. C. I. Scofield, with entirely new references and notes, and it is helpful beyond description. It is the addition of the notes which gives this particular work its special value, and it is not too much to say of them that they often throw a flood of light upon the text and context. We would recommend the purchase and use of this Bible to any and all of our friends, and especially to our candidates at home and our missionaries on the field.

The statistics for 1908 which have been furnished us by the Shanghai office concerning the work of the Mission at large, and also, which we have gathered concerning our own work may interest our readers. Giving our own work first, we would report as follows: deaths, none; new workers sent out, six; new workers accepted in China, two; workers returned after furlough, ten; total number of workers, one hundred and eleven; total receipts for missionary purposes, \$50,985.00. Referring to the work at large, the following is the report: deaths, three; new workers, forty-three; workers returned after furlough, sixty-two; total number of workers, nine hundred and twenty-eight; total receipts for missionary purposes, \$317,594.39; baptisms, 2,507; present church membership, more than 21,000.

Our General Director, Mr. Hoste, some time since, notified us of the appointment of the Rev. John Southey as the Director of the Mission for Australia and New Zealand. A copy of the Australasian edition of CHINA'S MILLIONS, recently received, intimates the full confirmation of this appointment. We feel free thus, to announce the appointment to our North American friends, and it gives us unbounded satisfaction to do so. Mr. Southey is a "brother beloved" to all who are personally acquainted with him, being an able, wise, loving administrator, a man of experience in Mission affairs both in China and in Australasia, and, above all, a man who walks with God and is dedicated to His holy person and service. We rejoice, therefore, that Mr. Hoste has been led to make this appointment, and that it has been so happily received. May our Father's richest blessings come upon Mr. Southey, preparing him unto every good word and work. We trust that our friends on this continent will pray for him and for the work committed to his care.

The time seems to be drawing near when something direct and positive may be undertaken for the Mohammedans in the Chinese Empire. It is generally supposed that there are about twenty millions of these people in China; but they are widely scattered. They are mixed in with the Chinese of other faiths, and hence are not easy of access, so that anything like systematic work in their behalf has been peculiarly difficult. But their need is very great, and besides, there are evidences abroad in the earth that God's set time of "gathering a people" out of this people has come. May we, therefore, lay this subject upon the

hearts of our praying friends. An article in the last issue concerning the Mohammedans in China gave illustration and force to this appeal and we trust that our readers gave it their special attention.

We trust that our readers have followed the papers which we have published in various numbers of CHINA'S MILLIONS which have told of the revival in China. These have been deeply interesting and full of encouragement. Moreover, they have had a bearing upon work at home beyond that of interest and encouragement, for they have contained a voice which has spoken of God's power to bless any and every waiting soul, whether it be in China or in the homeland. May we ask then that our friends will read all following articles which may tell of the revival with carefulness and expectancy, asking God, as they read, to extend the revival throughout the empire and into other eastern lands, and also into western lands. The people in the far east need all the blessing we can bring them by our prayers; but it is manifest to any one who has eyes to see and ears to hear that the western countries need a great quickening if they are to be saved from reverting to just such heathenism as prevails in the east. If any friends would like, for distribution, such copies of our paper as speak of the revival, they may obtain these by writing to us.

It is our fear, sometimes, that our friends do not realize just how important prayer in our behalf is. It is not only true that the China Inland Mission was born in prayer; it is also true that it is maintained by prayer. There is nothing of which we stand in need but this must be obtained by earnest and united prayer. This is true of all real work for God, but it is particularly true of this work, since we have no help of any kind except in God. Take, for instance, our financial needs. It takes nearly one thousand dollars every day of the year to sustain the work of the Mission; and yet we make no solicitations, we have no sinking funds, we have no guarantee from donors, we do not even have a regular constituency, since we are not a church or denominational institution. In other words every natural means of support is cut off from us, by our very form of organization and by the position we voluntarily assume. This means then, that we are shut up to God, and to God alone. And what is true of funds, is also true of every other need. Prayer, therefore—persistent, prevailing prayer—is a daily, hourly necessity. We realize that the burden of prayer must fall upon those of us who are chiefly responsible for the work. But we ask our friends to share, in part, this burden, that there may be no lack throughout the work.

We feel much concerned at the tendency manifested, of late, by certain missionary organizations to seek for the patronage of great men, who may be high in the councils of the church or nation, but who are openly and pronouncedly Unitarians in faith and practice. The patronage of great men—simply because they are great—is at all times of doubtful value to spiritual organizations; but there is no doubt what-

Abstract of China Accounts

Disposition of Funds remitted from England, America, and Australasia, and Donations received in China during 1908.

DR.		Tls.	cts.	Tls.	cts.	CR.	Tls.	cts.	Tls.	cts.
General and Special Accounts:—						General and Special Accounts:—				
To Balance	...			141,015	44	By Payments to missionaries:				
Remittances from England:						For Personal Use	...	218,388	30	
Nov., 1907 to Nov., 1909—						For the Support of Native Helpers,				
Funds for General Purposes						Rents, Repairs of Houses and Chapels,				
of the Mission	...	\$	99,717	97		Travelling Expenses, and Sundry Out-				
Special Donations (includ-						lays on account of Stations and Out-				
ing Morton Legacy) £7,500						stations of the Mission	...	67,809	12	
and £80 for Outfits of Mis-						For Expenses of Boarding and Day				
sionaries on arrival in China)	66,673	25				Schools	...	10,086	18	
	\$166,391	23				For Medical Missionary Work, includ-				
						ing Hospital, Dispensary and Opium				
						Refuge Expenses (exclusive of build-	...	5,279	89	
						ings)	...			
\$162,985.61 produced at cur-				286,730	21	For Property Account (Special Funds				
rent Rates of Exchange						Tls. 26,990 84 included) for new prem-				
Donations in China and Re-						ises at Pingyangfu, Hanchung, Sisiang,				
ceipts from America and Aus-						Kuhch'eng, Paoning, Kuanhsien, Kia-				
tralasia, see list below (at				109,124	07	ting, Yunnanfu, Sap'ushan, Taichow,				
58 1/9 per Tael=\$63,979.39)						Pingyang, Kweiki, Nanchang, etc.,				
From Exchange and Interest						etc.	...	32,266	78	
Account (at 58 1/9c. per				9,422	90					333,829 27
Tael=\$5,481.45)						For Passages to England, America and				
Famine Funds returned to						Australasia (including special funds Tls.				
Account	...	5,250	00			5,675 81)	...		19,637	44
Remittance of Deceased Mis-						For Famine Relief	...		15,123	05
sionary returned to Account				72	00					
				410,599	18					
										368,589 76
										183,024 86

*NOTE—This amount includes the sum of \$9,663.07 remitted to China during December, 1907, which was acknowledged in the Cash Account for 1907. On the other hand it does not include the sum of \$11,033.01 remitted to China during part of December, 1908.

Tls. 551,614 62

(Tls. 551,614 62 at 58 1/9c. \$320,714 12

Tls. 551,614 62

We have examined the above Abstract with the Returns from China, and find it correct.
We have traced the Items charged in the "Home Accounts" as remitted to China, and find they are duly accounted for, with the exception of the Items referred to in the above Note.

(Signed) ARTHUR J. HILL, VELLACOTT & CO.,
Chartered Accountants.

Monies Acknowledged by Mission Receipts From Philadelphia

FOR MISSIONARY AND GENERAL PURPOSES:

May, 1909.	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
1—264.... \$ 30 00	10—277.... \$ 10 00		17—286.... \$ 1 00		22—297.... \$ 5 00		26—306.... \$ 5 00		31—321.... \$ 10 00	
3—266.... 1 02	11—278.... 35 00		20—287.... 10 00		24—298.... 50 00		307(Int.) 70 00		322.... 10 00	
267.... 5 00	12—279.... 10 00		21—288.... 5 00		25—299.... 1 10		309.... 48 50		323.... 10 00	
5—270.... 20 00	13—280.... 50 00		22—289.... 50 00		26—300.... 1 00		310.... 1 00		324.... 20 00	
6—272.... 2 00	14—281.... 20 00		23—291(Int.) 125 00		27—301.... 14 00		311.... 30 00			
7—274.... 100 00	15—282.... 5 00		24—292.... 5 00		28—303.... 14 00		312.... 3 00			
275.... 4 00	16—283.... 500 00		25—294.... 10 00		29—304.... 100 00		313.... 20 00			
	17—285.... 5 00		26—295.... 100 00		30—305.... 50 00		314.... 15 00			

FOR SPECIAL PURPOSES:

May, 1909.	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
1—265.... \$ 10 00	5—271.... \$ 6 00		18—290.... \$ 10 00		26—308.... \$ 30 00		31—315.... \$ 30 00		31—325.... \$ 10 00	
3—268.... 15 00	6—273.... 60 00		20—293.... 6 50		28—311.... 18 50		316.... 5 00			
4—269.... 80 00	10—276.... 30 00		21—296.... 500 00		31—313.... 170 00		317.... 2 00			
	15—284.... 150 00		25—302.... 5 00		314.... 13 00					

From Toronto

FOR MISSIONARY AND GENERAL PURPOSES:

May, 1909.	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
3—330.... \$ 2 00	7—337.... \$ 1 00		8—344.... \$ 10 00		14—351.... \$ 5 00		20—366.... \$ 17 00		28—379.... \$1000 00	
331.... 1 00	338.... 1 00		345.... 5 00		15—358.... 1 00		369.... 5 00		380.... 2000 00	
4—332.... 1 00	8—339.... 50		11—346.... 2 00		359.... 25		370.... 10		381.... 1 00	
5—333.... 21 00	340.... 150 00		347.... 250 00		360.... 5 00		371.... 2 00		382.... 2 22	
335.... 4 00	341.... 10 00		12—348.... 5 00		17—361.... 2 50		26—374.... 250 00		31—383.... 10 00	
6—336.... 50 15	342.... 75 00		14—349.... 7 50		18—363.... 10 00		27—376.... 11 00			
	343.... 5 00		350.... 25 00		19—365(leg.) 899 20		28—377.... 50 00			

FOR SPECIAL PURPOSES:

May, 1909.	Date No.	Amount
3—329.... \$ 9 74	19—364.... \$500 00	
5—334.... 15 00	20—367.... 2 50	
14—352.... 10 00	368.... 50 00	
353.... 60 00	25—372.... 2 00	
354.... 30 00	373.... 3 00	
355.... 30 00	26—375.... 30 00	
356.... 25 00	28—378.... 50 00	
357.... 10 00		
17—362.... 50 00		\$877 24

SUMMARY:

FROM PHILADELPHIA—	For Missionary and General Purposes.	\$1,580 62
	For Special Purposes.....	1,151 00
		\$2,731 62
FROM TORONTO—	For Missionary and General Purposes.	\$4,897 42
	For Special Purposes.....	877 24
		\$5,774 66
		\$ 8,506 28
	Brought Forward.....	29,344 94
	Total.....	\$ 37,851 22

CHINA'S MILLIONS

TORONTO, JULY, 1909

Report of the Annual Meetings of the China Inland Mission

(The Afternoon Meeting)

Held in Queen's Hall, London, on April 20th, 1909

ADDRESS BY THE CHAIRMAN, MR. THEODORE HOWARD

BELOVED Christian friends ; having had the privilege when I was a boy of knowing our dear departed friend and brother, Mr. Taylor, and having followed, as I may say, step by step, the work of this Mission to the present time, I think that I may say that I have never come to one of these meetings—and I must have missed but few—with a deeper sense of awe than I have come to this meeting this afternoon.

I feel that it was a solemn thing when, eight years ago, we met together to mourn the loss of many beloved friends and brethren in China who had been called Home through martyrdom. It was a solemn thing to hear of and to feel the power of Satan in seeking to destroy God's work. But I feel that it is a more solemn thing to see and to hear of the Spirit of God working in China, as in wondrous grace He has been doing lately. We look and we wonder ; we are glad and we rejoice ; and we give thanks ; but we would seek for much greater things than these. And how are these greater things to come upon us ? Surely by our waiting on the Lord continually and seeking to be, by His grace, cleansed vessels meet for the Master's use.

How gracious God has been in the wonderful blessing that He has given to the aboriginal tribes, and in those very parts of China where, during the Boxer riots so many beloved workers lost their lives. In Manchuria and Korea and other places God's Spirit has been working—places where the tide of war a little while ago swept over the land. Should we not look for much greater things than these ? We look to China, and we look to the East generally, and hear of this awakening there, but we do not see much movement at home, and we wonder why it is. Is it

not that the blessed message of invitation has been sounded in our ears so long that we make light of it ? Is it not that we seek other things to occupy our time, our thoughts, and our attention, and forget the great glory of that invitation which bids us come to the banquet of the love of Jesus Christ ?

And then the message has gone out, it seems to me, into the highways and the hedges of the world, because the blessed Lord says that His house must be filled, the seats must be taken, and that those who come must be clothed in the perfect robe of righteousness. And they are coming—the lost, the ruined, the outsiders, who have but lately heard of Him and of His love. They are coming, and they feel their need, their vileness, and their wickedness, and they confess it with shame before Him, and He raises them up and clothes them with His righteousness, that perfect robe ; and they take their seats, oh ! how joyfully, in His presence. Does not this make us long that we may see more of that at home, that those who are satisfied with the glare and glitter of this world might have that glare and glitter hidden by the brightness of the glory and the love of the Son of God shining into their hearts ?

May I again emphasize the great goodness and love of God in the provision for the needs of His servants in this Mission during the past year. Not a single subscription has been asked for, and not a single personal appeal has been made for funds for the Mission ; no personal appeal to men, but there has been personal appeal to the Lord Himself, and He has supplied these funds and the needs of the Mission throughout this year. Is that wonderful ? It is wonderful to us, but it is just what we should expect from Him Who doeth wonders and Whose Name is Wonderful.

Itineration ! Organization ! Education !

Three Aspects of C.I.M. Work

ADDRESS BY MR. JAMES STARK, SECRETARY OF THE CHINA COUNCIL

AS one who has spent more than sixteen years at the headquarters of the Mission in China and been in touch with the whole field, both by correspondence and by personal contact with the workers, it has seemed to me that I might with interest to you make a few observations of a general character, having special reference to the progress of the work. Obviously, it would be impossible for me, in the time at my

disposal, to allude to all the forms of activity in which the Mission is engaged. I have therefore chosen three of its main enterprises as the basis of my remarks.

EVANGELISTIC WORK

First in order, and, I might almost add, first in importance, is the direct evangelistic effort, which in the programme of the Mission has ever held a



Photo by

AT THE HEADQUARTERS IN SHANGHAI.

[C. H. Judd

1. Mr. D. E. Hoste, the General Director, and Mr. F. E. Shindler in conference.
2. Mr. James Stark, Secretary of the China Council, in his office.

It is almost impossible to over-estimate the far-reaching importance of the private interviews given by Mr. D. E. Hoste, as General Director, and the Rev. J. W. Stevenson as Deputy Director, in China, to the many workers who visit Shanghai for the discussion of difficult and delicate problems connected with the work, as well as the wide correspondence with the workers on the field and with the various home centres. Special prayer is therefore asked for all the workers in Shanghai mentioned above, including Mr. J. N. Hayward and others in the Treasurer's Department, and those directing or assisting in the Business Department, and in the Missionary Home.

prominent, if not pre-eminent, place. From earliest days it has been recognized that the command to preach the Gospel to every creature is binding until repealed, and a large band of consecrated men and women have devoted themselves to this blessed work. They have been ever ready to make personal sacrifice and to endure hardness, in order to carry the message of the Cross to the most inaccessible parts of the Empire. This is proved by the fact that they have penetrated sixteen out of nineteen provinces, including SINKIANG, the New Dominion, where, after years of

patient toil, our pioneer worker has just had the joy of baptizing the first two converts to Christianity. It is also proved by the fact that they have opened stations and out-stations at about one thousand centres, many of them remote and isolated. Our missionaries do not go about the country in an aimless way. They seek systematically to visit the towns and villages within their reach. As examples of the methods employed, I may mention that two of our workers in a large city of something like eighty thousand to one hundred thousand inhabitants preached the Gospel in every street in one year; and from other centres, hundreds, even thousands, of miles are yearly traversed by individual workers with the object of sowing incorruptible seed.

What has been the result of this itinerant and localized evangelistic effort? It is sometimes impossible by statistics adequately to represent achievements made, and in no work is it more difficult to tabulate results than in that which has for its aim the conversion of men. Nevertheless, God has given us abundant evidence that our labor has *not* been in vain, and that His word has not returned unto Him void. There have been wonderful spiritual movements among the aborigines in Western China. Those simple, despised people have accepted the Gospel as a Divine message, and the lives of many of them—multitudes of them, I might almost say—have been transformed. In China, generally, hundreds of thousands of men and women have heard God's message of love and life. Over thirty thousand converts have been baptized in connection with the China Inland Mission since its commencement, and it is not without significance that more than half of those converts have made public confession of Christ during the last seven years. Who can estimate the influence of these lives or the value of their testimony to the power of the risen Christ to deliver from the dominion of sin?

CHURCH WORK.

Secondly, we have ever recognized that it is our duty not only to preach the Gospel of Christ, but also to organize churches and to give instruction which will so develop Christian character and promote spiritual growth that those who are gathered out for His Name will in their corporate capacity and in their individual lives become a spiritual force in the land. At the present time we have over twenty-one

thousand converts in the fellowship of the Church. This number could have been greatly multiplied had it not been for the fact that we have ever sought a pure Church rather than a large one. There is no more delicate task than that of deciding who among the many who desire to identify themselves with the Church are fit and proper persons to be received into fellowship. It is not easy to distinguish between the false and the true. In China, as in this country, it is possible for men to have an intellectual grasp of Christian doctrine without having experienced its power in their lives. The utmost care is necessary in order to ensure the acceptance of those who have not only an acquaintance with the truths of the Gospel, but who have been regenerated by the Spirit of God.

Those twenty-one thousand converts now in Church fellowship have been drawn from all grades of society, though a large proportion of them are from the agricultural and artizan classes. Many of them are unable to read, and the knowledge of those Scripture principles which should regulate their conduct has had to be gained by the hearing of the ear. It is not a matter of surprise, therefore, that, environed from infancy by much that is demoralizing and degrading, they should in many instances have formed low moral conceptions, and, in daily life, should often have failed to conform to the standards of God's Word. Human nature is the same all the world over, and, while large numbers of Chinese converts would by their piety and zeal put Christians in this land to shame, yet it has to be acknowledged that the imperfections which so often mar Church life in this country are repeated in China. Mr. Goforth, will, however, be telling you of the cleansing fire which has visited the Church of Christ in China and of the wonderful manifestations of God's power which have been witnessed in the lives of the converts.

EDUCATIONAL WORK

Thirdly, there is our educational work. Having organized churches, the question of the education of the children of the converts has necessarily claimed attention. It has ever been our aim as a Mission to avoid pauperizing the Christians by doing everything for them. We have sought, rather, to educate the parents to recognize their personal responsibility for the moral and mental training of their children; and this has in some measure been accomplished. Consequently, during the last seven years the number of our schools has been doubled. Two hundred day and boarding schools have now been established. Our practice is to require the converts to provide at least one-half of the cost of the maintenance of the schools opened, and it is understood that the grant from the funds of the Mission will be subject to an annual reduction until full financial responsibility is assumed by the converts themselves. We feel deeply that the basis of all our educational work must be essentially Christian. Otherwise, we shall simply produce polished pagans, and I think that you will agree with me that this can be no part of the duty of the missionary of the Cross.

The Bible has had a large place in the curriculum of all our schools, and God has in a special way set His seal to the efforts which we have put forth for reaching the young.

We have also made a commencement in normal school work, which has for its aim the training of teachers. The efficiency of teachers, as you know, depends upon the amount of knowledge which they possess and their ability to impart that knowledge to others. The time has come when in many places the conditions call for teachers who are not only acquainted with the Chinese classics but also with the rudiments of western learning, and who have, at least, an elementary knowledge of the science of teaching; and we have recently sought in a small way to supply this need.

Then we have established central institutions and local Bible schools for the training of evangelists and pastors, where the study of the Scriptures and practical Christian work are combined. With the growth of the Church and the changing conditions in China these institutions and Bible schools have become a necessity; for the ordinary missionary with the claims of his other work is unable to afford the time to train his own Chinese helpers. Our practice is to select men of more or less mature Christian experience, who have given evidence of spiritual gift and capacity, and to send them to one of those institutions or schools to be thoroughly grounded in the word of God, and to learn how rightly to divide the word of truth.

OPPORTUNITIES AND NEEDS

Lastly, allow me in closing to refer to the present opportunities and needs in China. There never was a time when greater facilities were afforded for preaching the Gospel. The officials, though perhaps not sympathetic, are as a whole not openly antagonistic to the missionary; and on the part of the people generally there is an unprecedented readiness to listen to the missionary's message. Doors are open on every hand. There is what might be termed a crisis of opportunity, which, if not embraced, may pass away for ever. What a solemn thought! Surely it is the duty of the Church of God to consider what her attitude should be toward that opportunity and toward her responsibility in relation to it.

One thing has impressed me since coming to England after an absence of several years, and it is this: the multiplicity of the agencies employed with a view to reaching men with helpful influences. I am reminded of Virgil's army, which, he tells us, was so crowded that the soldiers had hardly room to use their weapons. This situation presents a very striking contrast to that which exists in China to-day. There we have still something like one thousand five hundred walled cities without a resident missionary. Great changes are taking place in China, but the Gospel message calls for no change, no modification. It is neither obsolete nor obsolescent. It is still "the power of God unto salvation to everyone that believeth."

Christian friends, the evangelization of the heathen is not optional; it is obligatory. The measure of the light and blessing which have come to us through the Gospel is the measure of our responsibility to communicate it to others. How often we sing, "Waft, waft, ye winds, His story." In vain do we appeal to the elements. They can never carry the Gospel to the heathen. God wants the human voice, and He is saying to you: "How shall they hear without a preacher?"

Darkness and Light

ADDRESS BY MISS M. C. BROWN, KIANGSI

I HAVE had the great privilege of living in China for over nine years, and I feel that it has been the greatest privilege of my life.

For the last six years or more of that time I was living in a very dark city on the banks of the Kwang-sin river, in the province of Kiangsi. The name of that city is Kwangsinfu. All along that river there are stations, some that have been open for many years, where there are many Christians. Kwangsinfu was a very anti-foreign city, and the people of the place made it their boast that, though there were foreigners in other parts, there were none in their city. But in the end of 1901 we managed to rent a house there. The Devil tried to turn us out. When the literati heard that we had settled there, they went to the mandarin and objected. But the mandarin said: "The house has been rented to these foreigners, and nothing can be done." Thus the Lord worked for us. Miss Macfarlane (a lady from Scotland), an old Chinese evangelist about seventy years of age, and an old Chinese bible-woman, also about seventy years of age, and by-and-by a younger helper, joined us. We settled in that dark, dark city.

"CROSSING THE BAR"—
WITHOUT A PILOT

Sometimes at home we sing, "Far, far away in heathen darkness dwelling"; but oh! to see it with your own eyes. These people have no peace in their hearts, and often no peace in their lives, and no peace in their death. There was a man who lived next door to us, a proud man; he was too proud to identify himself with us. He did not want the Gospel; but when his wife was dying, he came one day and asked Dr. Judd, who was visiting us, to go to see his wife. And the next day Miss Macfarlane and I went to see her. I think I can see her now, lying on the bed in her room, and she greeted us with one cry: "Can you save me, or can you not?" When she heard about worshipping God, she said: "I have never worshiped Him"; and a few days later her soul passed out into eternity, into the dark, and her husband was heartbroken. He dressed her for her burial in her grand clothes in the way the natives do. He cried as he did it, and said: "You are going to be a guest on high." A fortnight after he himself took suddenly sick, and when he was dying he called his brother and exhorted him to be a good man; he had no peace in his death. He thought he saw the spirit of a man he had wronged come into the room, and as he was dying his poor old mother was sitting by his bedside and she called to her son and said: "Come back to the shore, come back to the shore." The

man was past speaking then, and his soul too passed out into eternity.

As we sit here to-day, and as we go to these meetings and enjoy ourselves, there are souls passing out into the dark. At every tick of the clock souls are passing out, lost, into eternity. What are we doing to send them the light? We are responsible.

Some people ask: "Have the Chinese any knowledge of the conviction of sin?" I remember one Sunday morning, not very long ago, one of our enquirers came into our house about half-past six o'clock. I thought that he must be in trouble. It is the habit of these Christians to come to us in their troubles and expect us to help them and advise them. I ran downstairs to see what was the matter, and this is what he said: "My sins are so many and my memory is so bad—do pray for me"; and down he knelt there on the earth floor, and we had prayer together. That man is now a church member, and is seeking to work for God, and is longing for more fulness of the Holy Spirit.

After living in Kwangsinfu for six years or more, we had the joy of having several converts baptized. We have now a small church of twenty-nine members.

"LIGHT AFTER DARKNESS"

I would like to tell you about the first member from our church to go to heaven. When Mr. Chen first came up to be examined for baptism, the superintendent said that he ought to be tested a little while longer. So he was kept waiting another year, because we wish to be very sure that all the members of the church are truly

"born again." He then came up again to be examined for baptism, and our superintendent, then Mr. Pearse, asked him some very straight questions. He asked: "What proof have you that you have been 'born again'?" And I remember him sitting considering the question, and he gave this answer: "The things I once loved I do not love now, and the things I love now I did not use to love." That was a very good proof of his conversion. I wish that you could have seen him on the day of his baptism. His face was shining, and when we first saw him after he came out of the river, he was clothed in new clothing from head to foot: a beautiful picture of the new man—new within and new without. At night we sat at the Lord's table, and that man's face was shining with happiness, and after the service was over we gave him what would be called here the right hand of fellowship, which in China consists of a bow. We bowed to him and welcomed him into the church, and it was a very happy time.



A LITTLE GROUP OF KWANGSINFU WORKERS

(Miss Brown and Miss McFarlane)

But as the days went on that man fell sick, and he got worse and worse, and he did not wish to die. He had a little girl of whom he was very fond. We must not think that the Chinese never love the little girls. Sometimes they do; this man did, and he did not wish to go. But the Lord was very gracious to him and gave him a dream to comfort his heart, as He so often does to the Chinese. He dreamed that he was up in a Beautiful City, and saw the streets shining with gold and glass. It was all very beautiful. When he awoke he was sorry he was not there, and his heart was comforted. About two nights after that, Miss Macfarlane and I went to see him as he lay upon his dying bed. He was breathing heavily, but the peace of God was shining on his brow. We sang to him his favorite hymn, "Rock of Ages, cleft for me." His heart was resting on the Rock of Ages, and, as we sang, his lips followed us through the lines of the hymn, and after we had finished he said the words over, "Rock of Ages, cleft for me." His heart was at rest. He had the peace of God in his soul. Miss Macfarlane said to him: "Mr. Chen, you will be the first member from this little church to go to heaven; and when we come there you must come to meet us"; and he beamed at the very thought. Two mornings after that we went again to see him, when he was just passing away. His wife said to him: "The teachers have come." She was sitting by his bedside crying, and he opened his eyes and looked at us, and I remember saying to him: "Mr. Chen, the Lord Jesus is coming for you." And then he shut his eyes and fell asleep in Jesus. Oh, what a beautiful sight! It is worth going to China for. It is worth giving up your life here to go out to see souls being brought from darkness into God's marvelous light.

In one of our districts there is a very famed idol, and the Devil has used that idol to thoroughly deceive the hearts of the people. Sometimes at home we are inclined to smile and to pity these poor people who worship idols made of wood, and paper, and stone; but there is a great power behind them. In the district of which I speak there is a very famed idol made out of the body of an old mandarin. He ruled so well that when he died they made him up into an

idol, and there he sits in a temple, like an old man sitting in a chair, and the people believe he is all-powerful. They come from the districts round and worship that idol. Once it was brought to our city in a time of drought, and about an hour after the idol was brought into the city the rain came on. After a time the mandarin got uneasy and told the people the idol must go, and if they did not take it away he would send his soldiers and make them; and so they had to take the idol away. But not long after that the mandarin died, and the people said that he had been struck by the idol, and his wife said when he was dying that she saw the idol come into the room.

Lately our young bible-woman was out in that country district preaching the Gospel, and as she walked along the road she met a woman and told her the Gospel, and that woman believed. For a time she had not the courage to identify herself with us. However, after a little she came regularly, and she went forward by leaps and bounds, learning to read and learning about God and the Lord Jesus—a soul truly born again. She had spent twenty dollars upon idolatrous rites to insure her happiness in the next world. And the Taoist priest had given her a treasure that was to bring her this happiness. After she believed the Gospel she burnt her treasure, and the neighbors said: "Some calamity will happen to you"; and lately I heard from China that that woman has turned blind, and the people say the idol has struck her. Miss Macfarlane spoke to her and said that perhaps the doctor might be able to operate upon her eyes; and what do you think that woman said? She said: "If I get my eyesight back, good and well; but if I do not I am ready for the will of the Lord." I wonder how you and I would feel in the same circumstances. This is a woman who has only had the light a very few months. This helps us to realize a little of the terrible power behind these idols.

Dear brothers and sisters, take these Chinese Christians to your hearts and pray for them. They do need your prayers. Take the heathen to your hearts and pray as you have never prayed before. Oh! that the Lord might use us to do all in our power to send His glorious light to those who are now sitting in darkness!

"In Touch with China's Scholars"

ADDRESS BY DR. WILLIAM WILSON, FROM SZECHWAN

SEVERAL aspects of missionary work in China have been, and will yet be, spoken of at these meetings; I will therefore confine my remarks to a form of work which has been interesting me more than anything else during the last five or six years since returning to China after the Boxer uprising—namely, work among the literati or student class of China. When, early in 1902, we went to Suiningfu, in Szechwan, our purpose was to do as I had been doing elsewhere in China for eighteen years—namely, carry on the double work of preaching the Gospel and healing the sick—that happy work which falls to the lot of those who go out as medical missionaries to China or any other heathen land. As soon as we reached the city we were favored in being able at once to secure a neigh-

boring property, and having set the masons and joiners at work, in a few months' time we had a very nice little hospital all ready for our work. We had not, however, been many months in China before we began to see that the China we were face to face with then was very different from the China which we had been face to face with two years before. We noticed, especially, that the educated people came about us in a way they never did before, and that it was all with one desire they came. Some came and asked us to open classes or schools for teaching English. Others would ask if we had any books on scientific subjects to sell. Again, others would ask whether there was any possibility of our starting any college for teaching western knowledge. This was something utterly unexpected. Up to a few

years ago a member of the Chinese educated classes would never come to a foreigner, be he missionary or merchant, with the supposition that the foreigner would be able to enlighten him at all. Up to a few years ago—practically up to the time of the Boxer uprising—the typical Chinese student was absolutely satisfied with his ancient classics; he desired nothing more. One could not help pondering over this matter, and one oftentimes brought it to the Lord in prayer to know whether at last the time had come when He would, in some way, open up an avenue to this class of people, the literati or the student class of China. The more one prayed and thought about this, the more one felt sure that it was so, and felt that in dependence on the Lord one should go forward, as it were, experimentally, and see whether this was His will, and do some of this work with our minds open to give it up if it proved not to be His will, or go forward if indications proved it to be of His ordering.

Our first step was this: We had a small unoccupied ward, two sides of which we fitted up with tables and spread out upon them a few pieces of scientific apparatus, many connected with chemistry and electricity. We made no effort to make this known, but since that place was opened we have never had a day but what we have had educated people come in. In increasing numbers they came day by day, and week by week. It was a very blessed thing, after we had satisfied their curiosity, to ask them to sit down and then to change the topic, and in a quiet way preach the Gospel to these people, who, but for the science room, would certainly never have come within hearing of it. It very soon seemed to us that the Lord was prospering this work, and that He would have us continue it.

Our room was far too small to accommodate our visitors. The next step, therefore, was to erect a larger building; but still we did not feel that we should be justified, at this stage, in asking the China Inland Mission for funds for this matter, because we knew very well that it might not be a thing of

permanence. Nevertheless, we went forward with that work, and in a few months' time had a large hall, large, that is to say, relatively to our previous place. Before the building was completed all the money necessary had come from friends at home, and, I believe, there are in the audience to-day not a few who kindly contributed to the funds which enabled us to complete that building.

I should like to mention that it was completed at a very singular time, early in the year 1904. That was a very memorable year in China, because it was the last year of the old régime of education. Those acquainted with Chinese matters will know how the custom has been from time immemorial for students to study in their own homes or in small schools, and then periodically come up to the larger cities—the capital or prefectural cities—there to undergo the literary examinations which constitute the portal to

the Civil Service. Consequently, in these larger cities there is periodically a large increase of students. As many as five thousand, ten thousand, fifteen thousand, or even twenty thousand students come into the cities, lodge there for a month or two, or, in some cases, three months, and then return to



DR. WILSON IN HIS SCIENCE WORKSHOP

their respective cities. We opened our new building about March, and it so happened that during most of the months of the very year in which we were able to begin work in this building the city was crowded with students. We did no advertising, and yet every day for weeks together, morning and afternoon, we would have large audiences of these students. We have heard this afternoon about itinerant work in China, about preaching work, and about the opening of preaching halls in the streets. Unfortunately, the educated classes hardly ever come within the sound of the Gospel in such places. But after we had opened our science room these men began to visit us, and our regular custom, for weeks, was to go down to them in the preaching hall every morning, perhaps at nine o'clock,—there would be as many as fifty or sixty, or even a hundred,

gathered there — and commence preaching the Gospel.

AN INTERESTED AUDIENCE

After a time of Gospel preaching, there would be an opportunity for the purchase of Christian books, or for the giving of tracts, after which we would invite them to the science room. After another hour we would have one hundred or more of these people—the room packed—sitting very attentively listening as long as we cared to speak of these things, which a few years ago they would not have stirred a single step to listen to from a foreigner. This went on for many weeks. All the developments seemed to come in a very natural way. The students next said: "There are two large examinations this year. Between them there will be an interval of a month. Will it be possible to have a consecutive course of lectures delivered during that month? If so, some of us, instead of going home for the interval, will stay in lodgings in the city and attend these lectures." Well, we committed the whole matter to the Lord, and felt, as the desire had been expressed by the students themselves, that we could not do better than follow that lead; and so it was arranged, and I have never had the pleasure of seeing a more attentive number of students than those who came day by day to listen there.

The next development was, perhaps, a year after that. We had many opportunities of preaching the Gospel and teaching men, and some of them said at the end of a year: "We value the lectures very much. Most of us are teachers ourselves. When we go to our own schools we want to impart some of this knowledge to our scholars; but your way of teaching is by means of apparatus, and if we have no scientific apparatus will it not be impossible for us to convey this knowledge which we have acquired to our scholars?" One had to confess that it would be practically impossible.

MAKING APPARATUS

They then offered to buy all apparatus necessary, if we would order such for them from England. We had to tell them the terrible cost of apparatus bought in England, and the serious risk of breakages through the continual transshipments and overland travel until it reached the city, and that they would only be caused greater disappointment by finding that half of the things were broken. "But," we said to these Confucian scholars, who thought it beneath their dignity to do anything in the way of manual work, "if you will come and steadily work we will do the very best we can to help you make all the apparatus you need." All the students signed their names at once and paid down deposit money to show their sincerity, and they worked as I have never known students work anywhere.

Now I can fancy that some might be inclined to say: "Surely you have made a mistake in taking up this work, when you might have been going out into the streets and preaching the Gospel." On the contrary, we were gaining a glorious opportunity of preaching the Gospel to these people to whom we had never spoken it before. They came to our house

and lived with us. When they were too many for us to accommodate, we hired a temple close by capable of accommodating forty or fifty students. Every day we assembled for morning prayer at half-past seven. They heard the Bible read and expounded. They saw us praying to God, the unseen Jehovah. A sight, this, with which they were utterly unfamiliar. Day by day, not merely once or twice, but during the whole course of the six weeks, would they come into contact with the truth as it is in Jesus.

Then, with regard to Sundays, it was a grand thing to tell them on Saturday afternoon: "To-morrow there will be no lecture. It is our worship day. Come to the church." And men who had never been into a church or a chapel before would all come and sit quietly and attentively throughout the service. Then on Sunday afternoons I tried to have a special effort suited to their particular requirements. But perhaps the best influence exercised was in the evenings, when, the work of the day being over, I had an opportunity of going into their rooms, after they had had tea, and talking with them. They would all be diligently at work writing out notes of what they had heard during the day, making diagrams of the apparatus which they had seen, and discussing with one and another the whole matter. I would go and sit down amongst them and enter into these problems which are so interesting, and then would gradually lead them on again to the one great theme, the truth as it is in Jesus.

THE WORK INCREASES

As this science work increased, we felt the need of another medical missionary to take over the whole of the medical work, so that we might be absolutely free for the student work. Such a helper was graciously sent us, and we were able to give the whole of our time to this special work. During three or four sessions in the year we would have these students. They came from long distances. Our city did not supply many students, and so neighboring missionaries around, four, five, six, or seven days' journey away, very kindly co-operated in this matter, and advertisements in Chinese were posted up at the city gates, and at the doors of their own Mission houses, and in this way the students were reached. During the last session the students numbered forty. In the aggregate these men walked, including the return journey, six thousand miles to reach us, so great was their desire for Western knowledge. Here, then, is our opportunity, and we are making use of it to reach the students of China with the Gospel of God's grace.

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"Did we know our God more fully, and walk more constantly in intimate fellowship with Him, we should less frequently be perplexed with the mysteries of His providential dealings. There would still be much that we could not understand, but we should judge of His ways by our knowledge of Himself, and not misjudge them from our present inability to estimate their issues aright."—*J. Hudson Taylor.*

"Waters to Swim In"

ADDRESS BY THE REV. J. GOFORTH, CANADIAN PRESBYTERIAN MISSION

MY own station is in the north of the province of Honan. We took up permanent residence there in 1895. Last November, when we had special meetings in Changtehfu city, there were in connection with the church there about nine hundred baptized members and something over a thousand catechumens. I have repeatedly heard our own missionaries give expression to this thought—"Would that we could get some missionary in from the outside. A strange voice might be used of God to revive our people." And then in other places I repeatedly heard the same thought expressed. Will the same result follow in our home station, where the voice is known and where the addresses have, perhaps, all been listened to? I confess that that had some effect on me. It ought not to have had, but it had; and when in November the opportunity came at the home centre I was somewhat troubled about it, and then God gave me this verse: "For from the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles; and in every place"—that meant Changtehfu, and that means London and everywhere—"incense shall be offered unto My Name and a pure offering; for My Name shall be great among the heathen, saith the Lord of Hosts."

BEGINNING OF SIGNS

I simply want to glorify Jesus Christ in telling what His blessed Spirit did during ten days in November last in Changtehfu. We saw signs on the first day. On the second morning the male teacher of the girls' school was terribly broken down. Down on the ground there he wept and confessed his shortcomings in the school—his lack of love, his temper. That same night the lady Principal broke down in our English prayer meeting. The next morning her seventy-five girls were swept as by a tempest; they were in fearful agony for an hour. Every sin that had been hindering their lives was confessed—little thefts, carelessness, backbiting, and all manner of sins that had crept into their young lives were confessed. On the third day the head teacher of the boys' school was very much broken down on the platform and confessed his failings in the school. On the fourth night just as we came out of our English prayer meeting we heard as if all the voices in the girls' school yard were going at once. Afterwards we heard that they were all praying for the boys' school. It was on the other side of the yard. There were seventy-five boys. Just at that very time the Spirit of God was coming with irresistible conviction, and those boys were weeping and falling down everywhere.

On the third night in the mission tent—a mat shed which had been put up for the occasion—we had three hundred people. On that night the Spirit of God made use of an instrument which, I confess, I despised. He was a very insignificant man, but that day he had got rid of his hindering sins, had certainly cleansed himself from them. He started to speak. He rose to pray, and as soon as I heard his voice I was troubled,

because several had prayed with moving confessions; but this man—why, everyone looked upon him as below par! Well, he started, and instantly it was clear that the Spirit of God was using this instrument. He was hardly able to keep from breaking down altogether, but his thought was; "Jesus Christ is standing just outside the door. He has stood there long. It is strange that He should be so merciful and so patient, because the temple belongs to Him. He has purchased it with His own life's blood. Just see the nail prints in His hands. See that one in His side. Look how lovingly He waits out there. Why should we keep Him out? Is it fair? Why not let Him in? If we do not let Him in the Devil is inside. It becomes the abode of the devil of self and sin. Oh! let Him in."

Well, he went on in that way. The whole audience was soon moved, and there were cries here, there, and everywhere. Then suddenly he sat down. Oh! how disappointed I was! Soon he leaped to his feet again, and with still greater intensity gave utterance to the same thought. There you could see, as it were, the Crucified standing outside that door. The whole audience wept. They could not resist. Men, women and children were crying for mercy.

NOT OF MAN, BUT OF GOD

Now, that is not of man; it is of God. And so it went on that way. At first one by one they would pray. Then two or three, and gradually the number increased. One could not wait for the other. Sometimes a dozen would be praying all at once; then hundreds; then the whole audience; and for the last five days great waves of prayer swept over that audience. There was weeping all through those prayers. One would get up and say: "My father is unsaved. Will you not pray for Him?" And the whole audience would start right off at once. Another brother would say: "At my out-station everything is so dead. Will you not pray for us?" and all at once, with one voice, the audience were all in prayer. Seven different times I went prepared to give an address but could not. Whether it was song or prayer or confession, they were pressing by the dozen to that platform. Remember, I never asked anyone to come to that platform. Remember, I never asked anyone to confess, I never tell anyone what he should do, except that when speaking I make the truth as clear and as forcible as I possibly can. The moment I end speaking I bow my head in prayer, and then I leave God to do as He wills. But they came pressing forward there, and I could not stop them. Sometimes you would see twenty or thirty waiting there for their turn. It is not easy to get up on a platform and confess everything such as we heard there; but there seemed to be an irresistible pressure behind them.

On the tenth morning one of the brothers came in early and said: "Pastor, you will have to start the meeting earlier. The people are weeping there in their rooms. They have been weeping half the night." Mind you, these were fresh relays that had been

brought in there. He said: "Do start the meeting early. The people cannot endure." I went out at nine o'clock, and as soon as we had sung a hymn they were all crowding up to the platform. And that went right on—great waves of prayer, confession after confession and the singing of hymns—till one o'clock. Oh! how "Jesus loves me" was sung. Those familiar hymns seemed to rise with the intensity of men all inspired by the same Spirit. So it went on. After I left they started a prayer meeting at half-past seven and that went on till eleven o'clock. So it was day by day.

Now, from whence was all this? The Almighty Spirit. The Almighty Spirit alone could do these things; and what He can produce in China he can produce in London and in England. I have not the slightest doubt He is just as willing to do His work in London as He is in Changtehfu. The fault is never with God. It is always with us. The moment that we are ready that moment God, in his fullness, will take possession. Of course, it is a terrible thing to get rid of our sins, perhaps in public, but it must happen if we are to get right with God—at least, that is the way God indicates in China.

THE SPECIAL FEATURE

What specially impressed me in the meetings at Changtehfu was this—and I am going to speak only about Changtehfu this afternoon; I hope to speak more generally tonight—what impressed me was the Spirit's almighty power in convincing of the truth. He made known to all that He was the leader in those meetings. This was illustrated in the case of one of our strongest helpers. This man got up on the fourth night and confessed. Mentioning my name, he said that he had boasted to the other helpers: "Oh! I am not going to be led into this thing; my lips never shall confess anything and my eyes never shall shed tears."

He said: "I boasted that this whole movement was simply the power of Mr. Goforth to work upon human feelings. On the first day I thought that I was right. On the second day I saw those people weeping and confessing their sins, and I really could not see why they did it, because it did not seem to be in consequence of what they had heard. On the third day I was puzzled beyond measure, but on the fourth forenoon I lost control of myself. I was like a man dazed. I went out after the meeting was over and knew not whether I was going east, west, north or south. I flung myself on my bed, and one of the teachers came in and said: 'Mr. Hu, do you not think that we had better pray?' I went down on my knees and for half-an-hour my eyes wept tears, but I could not utter a word. I believe now that it is all the work of the Spirit of God, and I sinned against Him in imagining that man could have such power." We saw at least

two of the foreigners pray and confess to almost the same thing on that platform.

So the Almighty Spirit convicted all that He alone did this. Then He convicted them on these lines—in the truth that Jesus Christ has chosen us and appointed us to bear fruit. Oh! how these men and women were cut. Oh! what agonized cries they uttered when they thought of neglected opportunities in their homes and in their villages, and in their neighborhoods, when they thought of those misspent years and how Jesus Christ had been defrauded of His glory because they had not done their duty.

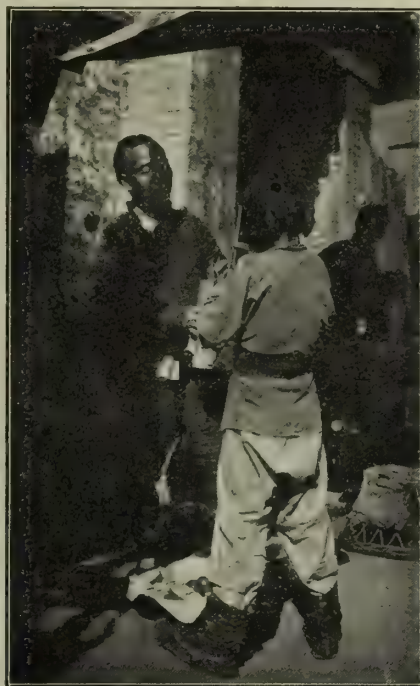
Do you think that that is peculiar to China? I am convinced that if the Spirit of God had His way in London we should hear some heart-rending cries because of fruitlessness—lives with leaves but no fruit.

Another thing. Everything seems to be made vivid. A preacher would get up and say: "We

never understood the Bible before. We really did not know God before. We did not understand what prayer meant before." They came in a body after, and they said: "The Lord has done more these ten days than ordinarily we would have done in ten years." One Chinese scholar just lately brought into the Kingdom said: "This is astounding. These ten days I have learned more than I learned in thirty-odd years studying the Chinese classics. Why, God has given us in these days a sight that Confucius' men and that Mencius' men have never known." True enough. Oh! how quickly the Almighty Spirit can teach. Do you not think that we need some teaching like that here? Perhaps there are too many wise and prudent people in our Christian world now—too many wise and prudent. Remember, these things are revealed unto babes. But if we can only take our place as babes at the Master's feet, He will flood us with divine light, and we shall see that this book is to be accepted from Genesis to Revelation, and

that the Almighty Spirit will use it through and through. I am thankful to say that my theology is just the up-grade theology of the late Mr. Spurgeon. Just along those lines God has used it and put His seal upon it by His eternal Spirit. Do not get ashamed of the Old Book.

Now, we have seen God's almighty power in convicting of sin. Every sin imaginable—murder, adultery, theft, robbery, hate, spite, envy, temper. Have we not got any temper in this country? Pride, censoriousness, lack of interest in prayer, lack of interest in the Word, lack of interest in the salvation of our loved ones, lack of interest in the salvation of our friends. Have we no such sins to confess here, in London? The Spirit of God presses hard on every imaginable sin. One man would cry out in agony: "I knew I was wrong. I was going all the time to the theatre"; and he would ask God to forgive him



STREET SCENES
(Gambling for Food.)

I do not doubt at all that if the Spirit of God came with the same power in London there would be a great many theatre-going church members who would cry out in pain. They have misspent a lot of time.

CARD PLAYING AND GAMBLING

A great, tall, church member stood up there all trembling and said: "I was playing cards and gambling." An outsider said: "I thought a Christian did not gamble and play cards"; and the man said: "My pastor gave me liberty." The Spirit put his imprimature against that card playing and gambling. Oh! how much sweeping He would have to do in many of our Christian homes and churches just in that very thing. Now, this is the voice of the Spirit of God which we hear, which rings in our ears from these heathen lands. I do not know the condition of things in England, but I know what it is over in Canada. I know that dances, cards, and theatres everywhere prevail. Now, the Spirit of God in China speaks right out and makes these men cry out in agony because of these things, and they quit them—and I am sure of this, that if the same Almighty Spirit had His way here, we would quit these things too, and would spend more of our spare time on our knees and at the Word. The Church of God would be quickened and would move the world if we would just deny ourselves and take up our cross and follow Jesus, as His disciples ought to do. That is how God speaks to them over there in China.

Then, not only does He convince of sin, but He makes them tell it right out. One of our most able medical assistants rose and confessed. He said that he had hated the other medical assistant, he had criticized the principal of the girls' school; and he made amends to her and to the one whom he had hated. He made up all these things. Then he said: "I felt that I could not make enough money by being an assistant to the doctor, so I was going off on my own account"; and he cried right out and asked God to forgive him. He said: "I will stay all my life right here, living in this work." Let the Spirit of God come to us working just along the same lines, then we should see conversions.

I saw one man get up on that platform as many as eight different times to confess his sins. The tendency is to get rid of the little sins first. The Devil tries to use these as a lever so that the big sins may remain. When I saw this man there striking his own face, I knew there was something bitter in his soul and that he would have to get up again; and he got up eight different times until he had confessed everything. He told me that he had come to the meeting having made up his mind that he would not open his mouth; but the Spirit of God was omnipotent and made it open, and everything came out.

SOUL AGONY.

But the fearful agony of some! They would fling themselves on the platform. One poor fellow said: "I poisoned my mother and my younger brother." That was before he was converted. The awful thought agonized him. Two brothers came, one a deacon, another an ordinary church member. They hated each other so much that they were at daggers drawn and wished to kill each other; but they were humbled

and broken down and forgot all about it. Every hidden thing that had troubled the mission for years was brought to the surface. A couple of years before the pastors had tried to go into a delicate case and they had made things worse. There was an awful row there. Two medical assistants nearly pulled each other's hair off because one in confessing her sins confessed the other person's sins, too. That is always a dangerous thing to do. It is the Devil that moves one to do that because there is a little bit of revenge in it. The consequence was that there was a big row, and one of the medical assistants, the female assistant, was dismissed. The male assistant was implicated. He was brought up, but he denied everything. That state of things continued for two years. But in these meetings, on the sixth night, the wrong was all confessed. The male assistant rose and said: "When I heard that you were going to have these special meetings I asked the Devil to come and help me. I knew he had great power. I knew also that the Spirit of God was omnipotent, but I thought I would escape confession by getting in league with the Devil. But it is vain. I cannot do it." He said: "All that was charged against me was true, and that female assistant was unjustly dismissed." Oh! how his mother was broken down; she had to be carried off the platform. She thought that her son was true, but the Spirit of God brought out these hidden things.

All our big boys were going to leave the school and join the army. They were not going to take the small pay of the mission; but they were going to get the big pay of the army; but the Spirit of God broke them all down, and they said: "If we have to starve, we will join the mission."

All our mission preachers were going away. They could not earn enough money to make ends meet. They got right up and confessed it all. One other brother was going to be a mandarin. He had already put his notice in. Boy after boy rose, with tears streaming down their cheeks, and said how they had hindered God and offended Him, and now they were going to live for Him. One said: "As soon as I go home I am going from the official yamen and I will serve Jesus Christ all my days." Everything in that way came to the surface. If we want the hidden things of darkness brought to light in our land let the Spirit of God come as He came over there, and all those things which have given us trouble and hindered the Church of God will come to the surface.

At one of our most prosperous out-stations before the Boxer year, there was one grand man, the wealthiest man in the place. Of all the Christians I ever met, I do not think I ever met one who seemed to live nearer the Lord than he. But after the year 1900 the church in that place did not increase a bit. This man's son came to our meetings. I asked him to bring his father. When the old man came he said: "I do not think I have any sins. I do not think I can do anything. I am too old. You ought to look after my son." I told him to wait. In two days that man was awfully broken up. He fell to the floor weeping. At one of the meetings he asked for permission, as soon as ever the first hymn was sung, to be allowed to confess his sins. I said: "Yes, you will get a chance." He fell right down on the platform and he said: "After the Boxer year, when the

indemnity was paid to me, instead of saying I had lost one hundred bushels of wheat, I wrote down one hundred and fifty bushels. I lost fifty bushels of meal, but I wrote down seventy-five bushels." He never thought that that was sin before, but the night previously, at midnight the Spirit of God cut him to the quick, and he saw all that sin.

HINDERING SINS

Yes, the Spirit of God brought these hindering sins to the light. I had asked for the last eight years why the Church did not get on and why the people would not listen. We preached, but they would not hear. The reason was, the hindering sins. The Almighty Spirit could not work because of these things, and if He is not working in the churches of Great Britain it is because of sin—for no other reason. I have been holding these meetings in thirty different churches in China, and in every place I have seen God's omnipotent power. Not in one place has there been hindrance except it has been sin. I might go on telling you about how God moved day by day. When these men were moved they would go off at midnight to try to bring their friends in. They would send couriers off at midnight. One man went out to get another, formerly a good Christian who had gone over to Rome. His friend protested: "I have a sore on my leg. I cannot walk ten miles." This man said: "I will carry you. Get on my back." So he carried him.

They would pray for people, and in a few hours those for whom they prayed would be in awful agony getting rid of their sin. Couriers would arrive. The people would come quickly and scarcely get in before they were smitten by the power of God. The heathen came to this place out of curiosity. Eight were converted during that time. One who was not converted at first said: "Every time that I came inside that tent I felt an irresistible pressure to come up to the platform and get rid of my sin." The son of one of the missionaries was converted during those days. The mighty power of God prevailed everywhere. Men did not say: "O God, come"; but they would say: "We know Thou art for us. We know that Thou art here. We know Thou dost answer prayer. We know now what prayer means."

That kind of thing is still continuing. These people went off to their fields, off to all the out-stations, and all the out-stations were swept in the same way. I will only speak of two. Some of the people had gone over to Rome because we would not take up their lawsuits, but the Spirit of God broke them terribly. If people in this land are going to Rome, it is because the Spirit of God is absent. When the Spirit of God is absent you find that there is something worldly—something in the human heart upon which Rome can play. It is not the Spirit's leading at all. It is the Devil's leading. Wherever the Spirit of God came He swept out that nonsense and the people came right back. During the nine days' meetings one hundred and

fifty persons confessed under fearful agony, and the heathen were so moved that on the ninth day there were four thousand or five thousand of them all waiting around the village there to hear what was being done. They built up platforms all around and the Christians began preaching there. There is no telling where this thing will end. Dr. Mackenzie, at that time, had arranged that the leaders should come from another station and study the Bible for eight or ten days. He got there prepared to give them instruction, but they did not turn up. He thought that perhaps they had forgotten, and he sent someone to enquire. He found about a dozen heathen studying with these Christians. They were as busy as they could be teaching. Everywhere it was the same. He found that they could not come to study the Word as they were preach-



A CHINESE FAMILY

ing the Word. I say there is no telling where this thing will end. All we want is the Spirit of God, and then not only China but the world will be moved. How is it that we have been so backward all through these centuries? How is it that when over there in Wales the Spirit of God swept them, you people were not swept in London? While the Lord is now working in America, India, Manchuria, Korea, and China, is it not possible that now, here in England, there will be conviction deep and lasting, so that we shall get right with God and have God's richest, fullest blessing?

Not by might nor by power but by My Spirit saith the Lord of hosts.

Editorial Notes

THROUGH an unfortunate mistake last month, the uncorrected proof of our Annual Cash Abstract was sent to the printers, so that the Abstract as published was partially incorrect. We rectify this mistake by publishing the Abstract again in the present issue.

If any subscribers to CHINA'S MILLIONS are purposing to be absent from home for the summer, and desire their papers sent to their summer address, will they not give us early notice to this effect. In writing, will such persons be sure to give their old as well as their new address.

A new "Hand-book" of the China Inland Mission has been issued, and we have these on hand for distribution. If any of our more interested friends desire to secure these, with the purpose of placing them in the hands of persons who, possibly, may be affected by them to give themselves to China, we shall be glad to send them to any address which may be furnished to us.

A number of friends, in the past, have been kind enough to send us jewelry and silverware for sale for Mission purposes. We have always been grateful to such friends for their thoughtfulness in our behalf, and grateful to God for the self-sacrifice thus expressed. At the same time, such committal of valuables to us has always resulted in disappointment to the givers. Donors of this sort have the purchasing price of the jewelry and silverware in mind and they do not realize what a heavy discount there must be from this when the same article is put up for sale as something which has once been used. Besides, we hesitate to sell such articles as ornaments, and, therefore, must necessarily sell them for their intrinsic worth, and thus again a large part of their original cost is lost. May we suggest, if any person desires to part with his possessions of the above kind for the sake of China, that he himself make the sale and send us the proceeds. This will be much more satisfactory to all concerned. In any event, will donors kindly consult us before sending us valuables for sale, so we may have the opportunity of advising concerning them.

As an evidence of the presence of a new class of Christian students in America, a paper has reached us which is called, *An Occasional Leaflet*, which is the first of a series of papers which are to represent the interests of the Christian Chinese students in the various schools and universities on this continent. The paper is printed in English, is edited by Chinese Christians, and has to do with all the highest and best interests of the Christian Chinese students in North America. We wish the paper abundant success, as also the cause it represents. If friends desire to obtain copies of the *Leaflet*, they may do so by writing to the World's Student Christian Federation, at 124 East 28th St., New York City.

The above paper gives some interesting statistics, among which is a series covering the number and location of the Chinese students in the United States.

It appears from this that there are now studying in the States some 469 men and women, 332 of whom are east and 137 of whom are west of the Rocky mountains. Out of this total, 120 are professing Christians. It is an interesting fact that 54 of the students are women, and that 21 of these are professing Christians. While we are praying for China, let us not forget to pray for these Chinese students in our own land, with special remembrance of the Chinese Christian students, that they may be peculiarly remembered and blessed of God.

Among the recent estimates of the world's population, religiously considered, is that of Dr. Zeller, Director of the Statistical Bureau, in Stuttgart, Germany. Dr. Zeller's estimate is as follows. There are 1,544,510,000 people in the world, of whom 534,940,000 are Christians, 175,290,000 are Mohammedans; 10,860,000 are Jews, and 823,420,000 are heathens. Of these last, 300,000,000 are Confucians, 214,000,000 are Brahmins; and 121,000,000 Buddhists, with other bodies of lesser numbers. This means that, out of every 1,000 of the earth's inhabitants, 346 are Christian, 114 are Mohammedan, 7 are Israelite, and 533 are of other religions. How overwhelming these figures are, and what a loud call they contain for prayer and effort. It is evident that the world is a long way from being converted, or even evangelized.

"The love of Christ constraineth us." (2 Corinthians 5:14.) There has been a wide and openly confessed change of motive in missionary work during the past ten years or so. In the older days, ministers and missionaries used to urge the evangelization of the heathen world in view of three great constraining motives, the perishing condition of the heathen, loyalty to the person and commands of Christ, and the desire to hasten and establish the kingdom. In these newer days, we hear little of such motives as these. Now, missionary speakers appeal to their hearers from the standpoint of the heathens' need of education, of civilization, and of nationalization. Now, also, missionary speakers urge their hearers to prosecute missions as a matter of self-interest and self-defence, affirming that missions are a profitable commercial investment, and that they are required in order to protect the home-lands from the evil, reflex influences of heathenism. There is a measure of truth in all of these last motive-presentations, and there can be no doubt about the fact that they make an impression, create interest, and secure large, visible results. If we mistake not, however, this change of ground is the substitution of motives which are not to be found in Scripture and which are selfish and worldly in their essence, for those which are scriptural and spiritual. It is always safe to keep the apostolic church before us as an example, and it is certainly a fact that this church found its motive power in putting spiritual interests first and foremost, and in keeping them there. To alter our standards, will be to weaken the power of our service; and this, whatever the apparent gain otherwise, will only be done at the heavy ultimate sacrifice of such true and abiding results as the Church desires to see and the world needs.

CHINA'S MILLIONS

TORONTO, AUGUST, 1909

The Last Seven Years*

"I will remember the years of the right hand of the Most High."—Psalm 77 : 10

IN any attempt to adequately appreciate what God has been pleased to do in China through the ministry of the C.I.M., and how graciously He has continued to supply the funds in proportion to the growing needs of the Mission, it is necessary to briefly survey the progress made during a course of several years. To enable the friends of the Mission to do this, the accompanying table has been prepared. It illustrates the work of the C.I.M. during the last seven years since the Boxer crisis.

The careful study of this table can hardly fail to impress the thoughtful reader with the encouraging progress made, and with the goodness of God in so faithfully supplying those spiritual and temporal blessings without which this work not only could not have prospered at all, but must inevitably have terminated long ago.

Though the attention of the reader is especially directed to the figures themselves, there are one or two observations which may, perhaps, not inappropriately be made. It will be noted that while the number of central stations has not greatly increased, the average number of missionaries to each centre being less than 5, the out-stations have advanced from 319 to 790, and the number of chapels from 476 to 995. These figures clearly indicate how rapidly centres are being opened and established where native leadership becomes essential.

Again, while the number of missionaries has increased from 763 to 928, a net gain of 165, the number of Chinese helpers in the Mission's employ has advanced from 541 to 1,157, a net gain of 616. Thus, for every new missionary by whom the work has been reinforced during the last seven years, there have been added nearly four new Chinese helpers. In addition to this, it must be noted that the voluntary Chinese helpers have advanced from 200 to 560. Few figures could be more gratifying than these, for they prove that the Chinese Christians are seriously beginning to undertake the evangelization of their own

people. And since China's millions can only be fully reached by a great increase of native agency, the fact that to an increase of 21 per cent. in the missionary staff there has been given an increase of 130 per cent. in the Chinese staff is no small cause for joy.

Further, the communicants have increased from 7,700 to 21,000, no allowance being made for the many who during the seven years have gone to be with the Lord; and the schools for the children of Christian parents have also proportionately advanced from 83 to 216.

That, without an appeal for funds, God should have moved His people so to give of their substance that the income steadily increased with the increasing demands, is wholly inexplicable on any other ground than that our Father knoweth what things we have need of. Faith has been tested, self-denying economies have been practised, but the unfaith-

ing faithfulness of God has always been experienced.

To reduce living facts to cold statistics is to rob them of much of their throbbing interest, but no report could contain the full story of all that these few figures signify. God alone knows how much the sowing in tears has meant before there has been this reaping in joy, and God alone knows how many tears have been wiped away from heathen faces, how much sighing and sadness have been banished from heathen homes, how much life has been gladdened and death robbed of its terrors, and how great has been the joy in the presence of the angels of God over sinners who have turned to repentance.

Surely the toil of these years, the sorrow and suffering, the lives laid down in willing service, and all the self-denial of those who have contributed of their substance are not worthy to be compared with the salvation of immortal souls, and with the joy of Christ in seeing of the travail of His soul and being satisfied.

Should not a consideration of these figures help us again to raise our "Ebenezer" and to declare our trust in our "Jehovah-Jireh."

Year.	Income from all sources.	Stations.	Out-stations.	Chapels.	Missionaries.	Paid Chinese Helpers.	Unpaid Chinese Helpers.	Communicants living.	Schools.
1902	\$350,716.39	190	319	476	763	541	200	7,774	83
1903	294,423.77	194	417	580	783	690	256	10,245	116
1904	319,370.31	200	521	703	825	821	332	12,002	150
1905	354,906.71	205	632	827	849	888	394	14,078	188
1906	398,184.42	204	719	915	875	988	443	16,969	198
1907	†453,568.77	206	769	970	900	1,050	546	19,054	201
1908	409,140.47	211	790	995	928	1,157	560	20,993	216

†This sum includes \$38,977.16 for famine funds.

The Income in England up to date June 15th, 1909, is \$76,953.47, as against \$97,914.40 for the same period during 1908.

China Inland Mission Annual Meetings

Held in the Queen's Hall, London, on April 20th, 1909

Report of Evening Meeting Addresses

Past! Present! Future!

ADDRESS BY THE CHAIRMAN, MR. WM. SHARP

WHEN one looks upon our gathering to-night, one feels quite sure that there are some here who are not fully acquainted with the early history of the Mission; so, perhaps, it would be just as well to remind ourselves of a little bit of that history. I could not help thinking of it this afternoon when I was speaking to dear Mrs. Broomhall, who recollects when there was no China Inland Mission—who recollects her brother going forth in the year 1853;—and I could not help thinking what she must feel at seeing these great gatherings all arising in the compass of her lifetime. She has seen the beginning of the work.

THE FIRST ANNUAL MEETING

And then as I looked round I thought I saw one or two others who, perhaps, have been at these annual meetings since the first one was held in 1876, and I saw one or two faces—that of our Chairman, for instance—who has been at our meetings regularly from that time. It is now thirty-three years ago since the first annual meeting was held. And then one thinks back to the year 1865, when the missionary body in China had fallen to the low figure of ninety. It had been upwards of one hundred, but in the year 1865—not so very long ago, and there must be plenty of us here who can well recollect that time—there were but ninety Protestant missionaries in China, and to-day there are four thousand—perhaps not such a great increase as there ought to be, but still something to remark upon and to be thankful for.

It was in 1853 that Mr. Taylor first went forth, and he was followed in 1862 by his first helper, who is still in the field at work after forty-seven years. Then, in 1866, in answer to the prayers of Mr. Taylor, and his friends who were with him in this matter, there were raised up fifteen or sixteen workers, who sailed for China in the good ship *Lammermuir*, and from that time onward the Lord has blessed the work of these, and other men and women who have gone forth in faith in Him.

One thing that was said at that meeting in 1876 I reminded myself of yesterday. Mr. Taylor said this: "That it seemed probable that if the practicability of working the interior provinces were demonstrated, the Church of God in Europe and America would be encouraged to more adequate effort." How wonderfully those words have been fulfilled! This bold venture of faith on the part of Mr. Taylor has led to the Church sending into China the large number of messengers of the Gospel that we have already mentioned.

WORKERS AND FUNDS.

We have heard a little of the report. I hope that everyone here will read that report diligently. It seems to me to mark one or two points very noticeably. It emphasizes again God's goodness to the whole

Mission, first in the matter of the workers. I wonder whether a Mission of this size ever had such a record. The whole year has passed with upwards of nine hundred workers in the field, and only three of them have been taken away from their work by death, and not one man out of three hundred and sixty-six men. Surely that is a thing to thank God for. It certainly is very remarkable in a land like China, where they have not got all the sanitary arrangements we have here, and where they are running the risk of fever and other sickness every day. A whole year goes by and not one single man of our three hundred and sixty-six has been taken off by death. That is remarkable!

And then I notice the financial position. God has indeed been good to the Mission. There were some of us perhaps who felt when Mr. Taylor—that giant in faith and prayer—was called away to higher service, some doubt as to what would happen to this work. But God is still with us, He has held on to this work and has continued to bless it; and the year, as a whole, was singularly free from financial strain. We cannot, however, say the same about the men. There is decidedly straitness there, and one wonders why it is that there should be comparatively so few men offering for service in China. Is there any higher calling, any nobler life-work? Is there anything grander than to be laying up treasure for all eternity in souls won for Christ in China? We may do soul-saving work at home; but think of China! Think what an opening for a life. What a chance! What would angels not give to stand in the shoes of some young men or women to-day who have life before them, and who, if they choose to do so, may give it to such a cause as this!

I must not close without one more reference to the dear, honored, revered founder of the Mission. I cannot help feeling a sense of bereavement at his absence, for he was so often with us on these occasions. And we liked to cling to him. He came along with such quiet confidence and such persistent faith and trust in God which nothing ever seemed to shake. I trust that the remembrance of him, in the hearts of all of those of us who knew him, will cause us to seek to follow in his footsteps as he followed Christ.

Turning from him to his successor, shall we not be careful to bear up our dear friend, Mr. Hoste, in China, because upon him largely the burden of this work rests? He knows, it is true, how to cast the burden on the Lord, but I am sure that he looks for our help here at home; and, as to those of us who cannot go forth to this service, let us have our share in the work; let us not fail in this matter of laboring in prayer and fighting the fight of faith. Fancy, if an army were sent forth to fight the country's battles, and the people at home were slack and did not send out the supplies! Let us see to it that we do not fail in holding up these our brothers and sisters in prayer.

The Work in Kweiyang District

ADDRESS BY G. CECIL-SMITH, FROM THE PROVINCE OF KWEICHOW

KWEICHOW is one of the smallest of the eighteen provinces of China, and yet its area is about equal to that of England, and it has an estimated population of over seven and a half millions. With the exception of the north-west corner—where our Methodist brethren from Yunnan are working among the Miao—the only Protestant society at present working among these seven and a half millions of people is the China Inland Mission; and to evangelize this province we have altogether twenty-three foreign workers, or, including our Chinese brethren and sisters, no more than fifty men and women in all, preaching the Gospel of our Lord Jesus Christ.

You can all see how needy is the field and how much room there is for more work, and more prayer that God would thrust out other workers for that province which has so long been undermanned.

THE CITY OF KWEIYANG

For over nine years my wife and I have been working in and around the city of Kweiyang. This city is geographically about the centre of the province, and, being the provincial capital, is also the political and educational centre. It has a population of from one hundred thousand to one hundred and twenty thousand people, and the district includes seven other county towns. If you were to walk at the rate of progress we make in Kweichow (twenty miles a day), you would take about ten days to travel from the north of our district to the south. I think I am right in saying that altogether there are ten walled cities in the district, not to speak of market places and country villages.

In order to reach these people we have—well, on paper—six foreign workers and three Chinese workers. Of these six, only four can be counted as regular workers in the city and district of Kweiyang, because Mr. and Mrs. Clarke are engaged more especially in Miao work in other parts of the province, and in translation work—translating Christian books into the Miao dialects. So that it would not be unfair to say that for local work we have four foreign and three Chinese workers. By "foreign" I mean non-Chinese.

The work in Kweiyang city and the district, has been slow and quiet. In the year 1905 God called us to pass through deep waters. It would take too long to tell the circumstances; but such a state of things arose in the little church there that in the opinion of the workers—foreign and Chinese—the only thing to be

done seemed to be to disband the church and reorganize it. This was done, and the church was reorganized with a smaller but, I hope, purer membership. About two months after that it was laid upon the hearts of some of us to meet together for special prayer that God would give us revival. We met three times a day for five days. God answered our prayers, but we did not see any movement such as we heard of this afternoon as taking place in Manchuria, Korea, and North China. I daresay that if we had prayed on, and prayed through, we should have seen similar results. But, thank God, results were seen. Looking back now we can say, that from 1905 to the present time there has not passed a year in which we have not received some persons into the Church by baptism, notwithstanding the fact that our church membership rules of admission are very rigid.

RIGID CHURCH RULES.

For instance, we set our face strongly against all interference in lawsuits. We will not help in yamen matters. We require all our members to keep the Lord's day; not half the day, as the Roman Catholics do, but the whole day; if they have shops they must close them, and if they are at work for a master they must make an arrangement by which they can have the day off. And, in that connection, I will mention the case of an old woman, a serving woman in the house of a Chinese lady. She has been several times told that she is not wanted be-

cause she must have her Sunday off. And she has said; "I will be content with less money"; and, instead of getting sixty cents a month, she is content with forty cents, and a Sunday off. We have also a rule—experience has made us adopt it—prohibiting the drinking of intoxicants even in moderation. But, notwithstanding the rigidity of our Church rules, we have seen progress. Numbers are added to the church every year; not many it is true, but, looking back from the time I left Kweiyang, in November last, to 1905, I find that we have more than trebled our membership. God has thus set His seal upon the work.

Mr. Mao is a retired cloth trader in the marketplace at Tungchow, about eighty miles south of the city of Kweiyang, and has been a Christian for over twenty years. At first he was a very earnest Christian and would, probably, put to shame most of us in this meeting. He was poor and used to carry his own cloth to market. As soon as he knew the Gospel of the Lord Jesus, he not only carried his cloth but he carried



GOVERNMENT COLLEGE AT SUIFU, SZECHWAN

Gospel books as well, and before he spread out his goods for sale he would preach to the people who were gathered there. God prospered him, and afterwards he was able to retire from business; but, alas, poor Mr. Mao fell into the sin of opium-smoking. I wonder what people mean when they say that opium does not injure a man. That is impossible. This man fell away and was a slave to opium-smoking for some years while still professing to be a Christian. He did not deny the Lord and go back to idolatry, but he was a standing contradiction to the Gospel he professed, and we found it most difficult to carry on Christian work in that district. In the autumn of 1905, after the time we had the trial in the church, I was passing through Tungchow on a preaching tour, and I called at Mr. Mao's house. I did not intend to stay there for the night, for I thought that we should be unable to do anything while he was living such a life. We had exhorted him and prayed for him in vain, as it seemed. He said: "Mr. Smith, will you stay the night and have a Gospel service?" I said: "I cannot stay in your house. Your life contradicts the Gospel. How can I preach? They all know you." He said: "Pastor, do pray for me. I am miserable, and I want to come back to the Lord." We went up into a little loft, and knelt down together, and the poor fellow told the Lord in broken words: "Lord, I am a poor, wicked sinner. I have been hindering others. Bring me back to the Cross." He asked me to send him some opium medicine to help him to break off his opium. Before I had time to make it, however, he sent word that he had made some medicine himself and was already cured. From that time he has gone forward. Whereas, in 1905, in and around the market place of Tungchow there were practically no Church members—four of the five Christians there had gone back to opium-smoking, and the other was hardly worth calling a Christian, as he was meddling in lawsuits and making money behind our back—we thank God that today there are twenty baptized church members, notwithstanding the rigid rules, and there are over one hundred enquirers—Miao, Chinese, and another tribe of aborigines. So God has been blessing us there. Mr. Mao has so proved himself a servant of the Lord Jesus that last year we felt very strongly led to ordain him as a church elder. He travels about the district preaching the Gospel to all who will hear, Chinese and Miao, and shepherding the believers in all the district.

I shall not soon forget my first visit to the little county town of Kaichow, which lies some fifty-four miles north of the city of Kweiyang. Our senior evangelist was my companion and fellow-worker on that trip, and we stayed there some six days preaching in the streets, in spite of the snow (for it was winter), and receiving in our inn any who came to enquire further concerning what they had heard. Pen Hwa-

lin, the landlord of our inn, a young man nineteen years old, seemed very interested in what he heard, and he would follow us in the streets and listen to all we said; and the night before we left he came to me and said: "Mr. Smith, will you take down my idols and ancestral tablets for me?" "No," I said; "I never do that. You may do it yourself if you want it done, and we will help you if you will make a start." "Oh," he said, "I am afraid of my wife" (she has an uncertain temper). "Well," I said, "let us tell the Lord about it." So we knelt down and the lad broke out in prayer to God. His prayer was very simple. I daresay that some of you would have laughed if you had heard it. He did not know how to pray, but God understood. He said: "O Lord, do save me. I believe this Gospel that I have been hearing, and I want to serve Thee. Do help me to pull these idols down, and help me not to be afraid of my wife." Then the idols and tablets were taken

down. It was three o'clock the next morning before they were all down. From that day this young man proved that he was born of the Spirit of God. He had been a gambler, an idolater, and unclean, but after he believed in the Lord Jesus he became steady, industrious and pure.

He was only twenty-three years of age, and we hoped that he was to be a worker for God in that district where we were so short-handed. But last year we heard that he was seriously ill. I could not possibly leave, so I asked one of our evangelists to go. He went and found the poor fellow already in his coffin. As Pen Hwa-lin was carried out to his burying, the people said: "Oh, what a change has come over that young man since he believed in his Jesus. So different from what he was formerly." I am so glad, dear friends, that I was a link in the chain that drew that young man to the Lord Jesus. And I tell you, if some of you young

men and women would hear the call of God to go to China, or some other missionary land, and there have the joy of leading souls to the Savior, you would find that joy unspeakable. The mother of this young man was an opium smoker. After we left she made up her mind to break off her opium. She did not take any medicine, but she had heard that Jesus was able to save, and she went down on her knees and prayed Him to save her from her opium. The craving came on, and she prayed more. She got into an agony through the craving, but she kept praying. The neighbors said to her: "Don't be so foolish; take a little opium; break off slowly"; *but she just stopped her ears with her hands and prayed on.* Need I say more? God saved her, and when I saw her last she was well in body, bright and happy in soul, and praising the God Who had saved her.



STREET SCENE. A LEPER BOY.

Trial and Triumph

BY MISS A. M. JOHANNSEN, FROM THE PROVINCE OF KIANGSI

MY work has been in the province of Kiangsi, in the station of Yüshan. The station is one of the oldest in the district, and was opened first in 1877 as an out-station from Chüchowfu. In 1886, Miss McIntosh, now Mrs. Lachlan, was sent to take charge of the place. Many of our old members have moved away or died, and we have now a membership of about two hundred. On the whole, our work has been very much more encouraging in the country than in the city. We have found the work in the city very hard, but in later years there has been a decided change for the better in the attitude of the city people towards us.

THE DARKNESS OF THE CITY

About three years ago I was specially burdened about the darkness of the city. I had it laid on my heart to send the Gospel into every street and lane and home in the city. I prayed about it, and after some time put the matter before a few of our Chinese workers. But they all laughed and exclaimed: "It is impossible. It cannot be done." "Well," I said, "it *can* be done." But as I wanted willing hearts and lips in the Master's service, I let the matter rest a while, but was not silent before the Lord. I kept on praying and asked Him to move their hearts and lay the burden of souls upon them. I waited for a favorable opportunity and again broached the subject. This time I found the Chinese helpers were quite ready to listen. One or two said: "It can be done if we are all willing to help." So we prayed on, and a few days later the matter was brought before all our workers, foreigners and Chinese, and we decided to try to let every home in the city hear the Word of God. We made up our minds that we would leave the written, or spoken, Word of God in every home of that dark city. It, at least, would be some satisfaction to know that the city people had heard the Gospel of salvation. We determined, therefore, to cast our bread upon the waters, even if we had to wait many days before finding it again.

THE LIGHT BEARERS

The next day a few little bands started out. Before separating we all met for prayer. We committed the Gospel portions and tracts and our own selves definitely into the hands of God, and asked Him that He Himself would take the Word and use it so that it should not return unto Him void. And it was to God we returned after having distributed our books and preached the Gospel. We told Him about our experiences, and brought special cases for prayer before Him. We found that in most of the homes we were welcome. Only in four or five homes was this not so. As a rule the people were ready to hear. That visitation throughout the city, together with other things, made a great difference in the attitude of the city people. Many of the scholars, officials, and business men, began to read our books, and over and over again we received requests to send them some Christian literature. So the Lord worked.

But not a few of the gentry felt that we were getting too strong a hold on the people, and so they rented a house on the main street, where we had one of our chapels, and day by day they appointed a scholar to explain a chapter of the "Sacred Edict" to the listeners. A few people went, but after hearing what was there expounded, they said: "We would rather go to the 'Jesus hall' than listen to these old-time exhortations." So, after a time, the literati were not able to gather any of the people around them. They then started a scholars' union. Many of our Christians feared it was in opposition to us. But the mandarin of our place, and the leading scholar of the city, were personal friends of ours, and the official exhorted the people to go to the Jesus hall and listen to the doctrine of Christ, for there they would get the teaching which would help them to lead better lives.

But I should say that although we got some hold of the people, and a great many of them understood that the Gospel was a power that had to be reckoned with, yet they had no real desire after the Gospel, no real longing after Christ. They were not converted. They were, however, brought under the influence of the Gospel, and we are looking to God for a rich harvest in time to come.

I am not able to tell you of revivals like those you heard about this afternoon, but in the spring of 1906, when, in the home churches a week was set apart for prayer for China, we also arranged a series of special meetings. When we started we did not quite know how the Lord was going to lead us; but we put ourselves into His hands. As far as we knew we fulfilled the conditions that He required, and He gave us a time of much blessing. Not a few who for a long time had been halting between two opinions took their stand for Christ, and many of the Christians got a lift during that week. After a while we set apart one room for prayer, and there we met two or three times every day for united prayer. We are very often apt to think that we cannot spare time to pray, there is so much work to do, but on the occasion to which I refer, we felt that it was more necessary to pray than to work. Nor did we find that we could do any less work because we took time for prayer. It is a most important part of our ministry, to take time for prayer and waiting upon God. In that little prayer room many confessions were made, and we learned a little about the spirit of intercession.

But now came a time of testing. We had asked God that He would cleanse His Church at any cost, and very soon we saw that we should have to pay the price. Many things came to light in the lives of some of our Christians that nearly broke us down. To some of us it seemed as if we had never known anything about the fellowship of Christ's suffering before, but that He was just beginning to teach us a little about it. There were times when it seemed as if all the forces of the Enemy, and all the powers of darkness, were arrayed against us; but, thank God, He showed Himself over and over again the Triumphant One. A great many souls came under conviction of sin who were not willing to yield to God.



A JUNIOR BIBLE CLASS.
(Writing out the names of the disciples.)

They were not willing to pay the price and so get the blessing. But in some of the country villages a great many new people began coming to the meetings. This was a direct answer to prayer, as these strangers had not joined us in our special meetings.

There were several of our workers who were not really touched during the spring of 1906. One was a Mr. Tong. For years the love of money had been hindering him in his work for God; had been, in fact, his besetting sin. Only a short time before I left for furlough I had one of the saddest experiences with him I have ever known, and my heart was very sore. Yesterday morning I received a letter saying that he had been to the Kweiki Conference and there God had touched his heart and he had learned that it was more blessed to give than to receive. He was led to offer to pay the expenses of the Conference.

Let me give another instance or two of what God is able to do in the hearts of the Chinese. One woman was brought to Christ in one of our out-stations. It had been a very hard place to open. At last we managed to mortgage an old house, and some of our workers—Miss Suter, Miss Cane, and Miss McCulloch—took it in turn to look after the repairs. It was during their stay at that out-station that Mrs. Ching first heard the Gospel. After her conversion, she went straight on trusting in the Lord for salvation, and became brighter and brighter. Her husband was a gambler, and she had a very hard life; her mother-in-law was also against her. Her husband let her come to the meetings, but when she wanted to be baptized he refused his permission, and said: "I do not want to be ridiculed by everybody; I am not willing for you to be baptized, but you can go to the meetings if you like!" So we could only pray that God would move his heart. After some time her husband yielded and gave his permission. She came up and was baptized, and oh! how glad she was to make the profession before many witnesses, that she belonged to Christ. She went home to live for her Master, but her time for service here was short. About two years ago she was taken ill. She asked her husband not to have any

idolatrous performance for her, and he respected her wish, but said that he would not let any of the "Jesus Hall" people come near her. It was a great trial for Miss Suter, who was staying at the out-station at the time, to keep away when she longed to comfort her. But the Lord was very near to His servant. A few days before she died she was unconscious for a while, but when she returned to consciousness she said she had been to heaven's gate—and it was closed. And now note how tender her conscience was! She told her husband that some time before she had stolen a dollar from his pocket, and she asked him to forgive her (as she did not want to go to heaven with that on her conscience.) He told her that it was all right. And then she was at peace again! A few days later the end came. She was lying with a happy smile on her face, and her husband asked: "What are you laughing at?" She said: "I have seen heaven, and it is so beautiful." He said:

"How do you know? You have never seen it." She answered: "Yes, I have; it is so glorious, and a chair with four bearers is now waiting for me to take me up yonder."

Another woman, Mrs. Li, one of our bible-women, was brought to Christ when she was over sixty years old. Some time after her conversion we took her into our employ as a bible-woman. She wanted to get her granddaughter trained in our school, but then she would have to take the responsibility for her. For a year I was not able to give her any money. It all went toward paying the expenses of her granddaughter. But about a year after she came to us I gave her the first dollar. She brought it back to me and said: "I cannot keep that dollar because I have given it to the Lord. You are going to open an out-station, and I want to help." It was the first dollar she had had in her hand for over a year, and she gave it all for her Lord. Are we willing for a similar sacrifice?



"THE ENTRANCE OF THY WORD GIVETH LIGHT."

Progress in Changsha, Capital of Hunan

ADDRESS BY W. E. HAMPSON, FROM THE PROVINCE OF HUNAN

I COME from the province of Hunan—a province which has a history in missions. At one time it was the most anti-foreign and anti-Christian province in China. It was the last province to allow Christian missionaries to enter and reside. It has been my privilege to labor in Changsha, the capital of that province. Now, if the province, as a whole, was anti-Christian, Changsha, its capital, was the centre of all the anti-Christian thought which, in so many ways, was manifested in that province. In that city the scholar used his pen and the artist his brush to produce literature and pictures of the vilest and most blasphemous character. These were printed and published in Changsha, and from there circulated throughout the central part of China. Wreckage of property and loss of life were the result.

A CLOSED CITY

Moreover, Changsha was a closed city. There it stood, with two hundred thousand people within its large encircling walls, and its seven gates were closed, and barred; and sealed, and guarded against the preachers of the Cross. The opposing forces were determined that the preachers should not enter. They might work in other cities in the Hunan province, but in Changsha—never! It was to be kept sacred to themselves and—the Devil. But God had His men, some of them in England here, praying that “the iron gate might of itself open”; and He had His men also in Hunan, working, and watching, and praying. They knocked at those city gates, but were refused admittance for a long time. It was not until the summer of the year 1901 that those gates were flung right open, and the very people who had opposed the Gospel and the preachers, were the people to welcome the missionaries and assist them in their work. God was working, and He opened Changsha to the Gospel. To-day it is the centre of aggressive Christian work.

A PEOPLE READY

When we went there in 1901 we found the people ready to hear, and ready to accept the Gospel. We preached; the people listened and believed. Said our first convert one day, as he came into our house holding in his hand a copy of the New Testament: “Oh! how precious is this book. You sell it for a very small sum to the people (about a penny in our English coinage). How cheap it is, and yet how precious. Why, ten thousand ounces of gold would not buy this book, for herein is contained the way of life.” He loved his Bible. That man to-day is the first evangelist in an important work in that same province of Hunan. And he is only one of a number of preachers whom we have been able to send forth as heralds of the Gospel which they once opposed.

One of our early converts taught us a very important lesson at the commencement of our work. We were desirous of obtaining suitable premises for the work, but they were difficult to find. The Mission had fixed a price limit, and property was expensive. At one of our prayer meetings we were talking about this matter, and one of the Christians said: “Well, now, even though premises are hard to find, and even

though the C.I.M. has set the price limit, the work is God's. Let us look for suitable premises and ask Him to supply the means for the purchase and renovation.” We acted accordingly, and the result was that in the year 1903 the premises were obtained. They were purchased and repaired, and in those same premises our beloved director, Mr. Hudson Taylor, passed away.

The Changsha Christian believes in prayer, and he labors for the conversion of his family. I could give you many instances where families have been brought to Christ through the personal testimony of native members. Take one instance of a boy. He came one day with a Chinese book in his hand and suggested that in exchange for that book I might give him a copy of the Christian Scriptures. He took the Christian Scriptures home and told his mother that he had heard the way of life. His mother at once reviled him. “Why,” she said, “you are eating the foreign religion, my boy. Do you not know that when you were a child I offered you to the goddess of mercy, for her protecting care? And now you despise the goddess by eating the foreign religion!” The lad pleaded with his mother, and eventually she came to us, and believed the Gospel, with the result that to-day the whole family is converted and doing good work for the Master.

MEN AND PRAYER NEEDED

What do we want for Changsha? In the first place, we want men. I am sorry to say that we have been obliged to close down some of our country work because we have no men. My colleague, Dr. Keller, is hampered in his medical work because we have no men. We plead for men. The opportunity is great. Who will go? I trust that here in this audience, someone will respond.

And then, again, we want prayer for Changsha, Hunan's capital. Prayer opened those city gates. Prayer will keep them open, and prayer will maintain the life of that church continually. In this you, my friends may have a share. Pray, I beseech you, that Changsha, *officially* the first city in Hunan, may become *spiritually* the first city, and that it may be the centre of a strong church out of which shall go true and faithful ambassadors for Christ. I received a letter yesterday, telling me that already there is moving and quickening. Special meetings have been held, and in our own hall a short time ago they had one prayer meeting lasting about two hours and a half, during which time a number got up and decided for Christ. We pray that this may go on, that whereas the Hunanese opposed the Gospel, and the people of Changsha were determined not to have the Gospel, they may develop into earnest, strong, aggressive Christians.

“The best evidence of Christianity is a Christlike life, and the best evidence of the inspiration of the Word of God is found in the Word itself: when studied, loved, obeyed, and trusted, it never disappoints, never misleads, never fails.”—J. Hudson Taylor.

"They were all Filled with the Holy Ghost."

ADDRESS BY THE REV. J. GOFORTH, CANADIAN PRESBYTERIAN MISSION

MY purpose to-night is to give expression to several leading thoughts on the revival in China; and, as many have asked me how I came to be led into this work, will you pardon me if, first of all, I refer briefly to that. From the beginning of my work in China I have seen results of blessing, but have always been ashamed of their paucity. It seemed to me what I saw was far short of the limit of the Almighty Spirit's power—that there must be hindrances somewhere, otherwise the Spirit would produce still more wonderful fruits. Reflecting thus, I was led to look into the lives and the works of men like Finney, Moody, Spurgeon, Fletcher, and others, as well as more carefully to read the word of God. At that time I was a busy missionary preaching to the heathen thirty or forty addresses a week. I just jotted down in my Chinese Bible, for illustration and so on, the thoughts suggested by my reading, and gradually they became part of myself. Finally, I was led to the point of absolute willingness to give up everything—wife, children, all that I possessed—if so be God's power might work through me.

A DEFINITE POINT.

Now when I came to the point of definite and complete self-surrender, I felt that I could expect the Lord to do for me all that He was able to do, and by faith I received. I had no wonderful manifestations, such as Finney had, or Fletcher, or Moody. Indeed, I had no more consciousness of extraordinary power—though I had always coveted such—when I went to Manchuria, than I have at this moment. I thank God for that. It seems to be God's plan for me at any rate, and perhaps it may be so for you, not to wait for any definite consciousness of anything, but rather to obey God. "Whatsoever He saith unto you, do it." Fulfil all the conditions, and God will not fail to manifest His power.

I am convinced He wills that Pentecostal conditions should always prevail. Remember, the whole company of the disciples, assembled in the upper room at Jerusalem, were "filled with the Holy Ghost." That is just what the Lord intended His Church to be—each member of it—a channel of the Almighty Spirit; so that the mother in her home, the teacher in the school, the man at his business, the farmer in his fields, and the preacher in the pulpit, *all* might live, and work, just as the Almighty Spirit would lead them.

This fulness of the Holy Ghost is what we all need; and everyone of us may, if we will, receive it. Do not wait for some extraordinary experience, but obey God, and—by faith receive.

Another thought is this. *There is a great deal of unbelief.* I meet with it even among foreign missionaries. It would be natural to expect it among the Chinese, but for foreign missionaries not to believe does seem so strange.

On one occasion, at the invitation of the Chinese pastor, I went to a station to hold special meetings. One of the two foreign missionaries on the station, had not anything to do with the invitation. On my

arrival I went over to his house to arrange about the prayer meeting. He said: "Let me make my position clear, and say if you will fall in with my plan. My method is this: To-morrow morning you will not preach at all. We three pastors will meet together and pray and map out a plan of action. We will think of subjects such as, 'The Kingdom of God: (a) the glory of the Kingdom; (b) how best to extend the Kingdom,' etc. We will get the people in and will ask one man to state what he thinks the Kingdom of God means, and another to pray about it—and so on. If you will agree to this plan, I will go in for the meetings; otherwise I cannot."

I replied: "You have known for months of my coming here. I received an invitation. Right on the eve of starting these special meetings it is impossible for me to change my plan. Shall we have the prayer meeting?" To which he made answer: "I would rather not. I do not like a man to be prayed at." "But," I said, "I never pray at anyone. I never ask anyone to confess." His reply was: "I know your method. You simply work on the human feelings. I want to get at the intellect."

"QUENCH NOT THE SPIRIT."

"Well, we had no prayer meeting. In that church, just a week before I visited the place, there had been a big fight. One of the deacons was pitched down the embankment. But the missionary brother did not see that the Devil was inside the church eating up the sheep. Poor fellow, he was a believer in the 'New Theology.'"

However, the work started there. The brother to whom I refer did not come on the third night. His colleague—no one could accuse him of trying to work up any feelings whatever, such a quiet, easy-going man—was leading the boys in the school—fifty odd boys, from ten to twenty-two years of age. Suddenly one boy got up and confessed sin and immediately broke down. Then the whole school was moved. The leader tried to sing. The boys paid no heed to him, and after about an hour he came in to me. I was preparing an address for the next day, on "Quench not the Spirit." I went into the schoolroom. Those boys were in agony. Their feet were going. Their hands were pounding the desks; they were all trembling, and crying at the top of their voices. And this had been going on for about an hour, I saw one boy get up and go over to another, and I heard him say: "One day I told a lie about you. Forgive me." Another lad went over to a companion and said: "I stole your pencil." Another said: "That time I fought with you I hated you; please forgive me." The boys were all confessing. I called the teachers in. We attempted to sing. The boys paid no heed whatever to us. They did not seem to hear us at all. I rang the school bell as loudly as I could. But still the boys went on. Then I walked over to a desk where there was a heap of slates, and shook them. Gradually I gained the attention of the boys, and, having done so, spoke a few comforting words to them and told them to go to bed. But what a glorious

change there was in those lads the next day. Twenty-three of them were baptized on the following Sunday. It might be said: "Surely they should have had six months' probation." They did not need it. Forty-three girls and boys were admitted into the church through baptism, on the following Sunday. But this fact even, did not seem to move our missionary brother. He kept away from the meetings. Well, I gave the address on "Quench not the Spirit;" immediately all that trouble—that quarrelsome spirit—was swept right out of the church. There were mutual confessions, and the whole difficulty was put right. Still our brother did not yield. It was amazing to me. Suppose I came to London and held meetings, would all the leaders, would all the sons of Levi, co-operate with full-hearted enthusiasm? Would there be faith, absolute faith, found in London, I wonder?

I have just left an eight days' mission in Peking; in the Methodist church there. There was great blessing outpoured, but not the fullness. About three hundred university boys are connected with that church. They did not yield much; but it was resolved to continue the meetings. Last week I received a letter, from which I learn that the week after I left the mighty power of God broke those boys all down. With shame and bitter tears they confessed that when they heard I was coming, they had combined together and resolved that they were not going to let Mr. Goforth move them. It is strange unbelief, to think that *man* moves them.

ABSOLUTE OBEDIENCE NECESSARY.

Once more. If we would be channels of this power, and if we would bring down blessings upon our own people, and all with whom we are connected, or for whom we are responsible, there must be *absolute obedience*. The Holy Spirit seems to be exceeding jealous along these lines. We had evidence of this in one place where I was holding meetings last December. Princetonian theology prevailed in the Mission there. We held our American prayer meetings—the missionaries there are all Americans—and there was such yielding and such melting down, and weeping too, that I felt, surely, there can be no hindrance here. But the meetings continued day after day and the fullness did not come.

Now, if ever there was a saint, the senior missionary at that station is one. One morning he was with the schoolboys just before sunrise, when, suddenly, the mighty power of God swept through the school. Speaking of it afterwards, he said he had been in China twenty-four years and had never seen anything like that. The same night the girls' school was similarly swept by the mighty power of God. And yet the main congregation did not give way. What was the reason? A short time before I visited that station this missionary had gone down, one morning, to the street chapel expecting to find it open, but, instead, saw the pastor sitting in his room; taking things easily. He spoke sharply to him. The pastor got up and retorted: "I am going to preach at the mission." The other begged him to forgive him for the hotness of his words. But the pastor was still stubborn. My friend, not satisfied with having confessed to the man whom he had offended, made confession

also in our American prayer meeting; but even that did not seem to be enough.

The last night of the meeting came; the twelfth address had been given. We two were leaning over the pulpit. Although there was movement, a great burden was upon myself. I was praying. I felt physically wearied, but still there was the burden of prayer. I said to my brother: "Somehow I am not satisfied. You have not got the fulness." "Why," he said, "we ought to be grateful throughout eternity for what we have received." "That may be," I replied, "but still this is not the fulness of blessing I have seen in other places; and what I expected to receive long ere this." Then the Lord rebuked me. He said: "Can you not stand still and see the salvation of the Lord?" I said: "Lord, I will not pray any more. I need rest and will wait." Suddenly one of the foreign ladies broke down and confessed, and prayed; another followed her. The female teacher of the girls' school then broke down. Then the brother right beside me, almost weeping, said: "Father, a long time ago Thy servant Moses spoke unadvisedly with his lips, and Thou wouldst not let him enter into the Promised Land, though he longed to enter. Thus Thou didst punish him for his sin. But, O Father, Thou didst only punish him. Thou didst not punish the whole people. Now, Father, Thy servant here has spoken unadvisedly with his lips. Punish me, but punish me alone. Why shouldst thou withhold blessing from the whole people?" Thus he prayed.

One man cried out in awful agony. He was that delinquent preacher. Another man broke down. Then the boys' school teacher burst out crying, and then several women. The teacher said to the boys: "Get down on your knees." Immediately all those boys slipped to their knees, and the girls likewise. They were weeping and confessing all over the room. The doctor, who had been attending at the hospital, and was returning from the outside, as he drew near the building, heard the noise and thought there must be an express train coming rapidly from the south. Then, as he came nearer, the sound seemed like some mighty wind blowing from the north. Not until he got right up to the church door did he locate the tumult as inside the church. Men, women, and children were all melted before the Lord. Now, that which had hindered the outpouring may seem a little thing—simply a hasty, hot word. But the Holy Spirit of God is exceeding jealous, and He must have His servant pure. He must "purify the sons of Levi" before they are ready to offer an offering in righteousness. Hence, in this instance, His servant must make confession publicly. The wrong publicly known, must be publicly put right.

THE POWER OF PRAYER.

Let me also say a few words about *the wonderful influence and power of prayer* in this instance. I saw a letter from Korea—the place where they had such wonderful blessing—and in that letter Dr. Moffat wrote: "Remember, when your meetings are going on all our Korean brothers and sisters will be praying; and, remember, their prayers are mighty and will prevail." Prayer was the secret of God's blessing at Liaoyang.

We went up to Moukden, and here I was amazed.

They had not made any preparation whatever. They had neither had a prayer meeting, nor called any of the leaders together from outside, as I had begged them to do. I asked them to bring both churches together, East and West. Now, I am not given to pessimism, but I confess that when I went home, after the second meeting, where I had not seen much power, I was greatly burdened. Well, I went on my knees and started praying. In a little while God, as it were, said to me: "Can you not trust me? Am I not the Omnipotent One? The people here have not prepared for your coming. Even so, can I not still do My work?" I was at my ease after that.

Next morning the church elder came, and, kneeling where I had knelt, said: "Before the Boxer movement I was treasurer, and I had the church money in my hands. The Boxers came and burnt up all the church books, and when the missionaries returned and asked me about that money I said I never had received it. I knew that, the books being destroyed, the missionaries could not prove me false. But the Lord had searched me through and through. I could not sleep at all last night." Then with his face right down on the floor, he said: "I will pay it all back; I will pay it all back." God was in the meetings at Moukden, though I scarcely realized it. The prayers of these Koreans had prevailed. The spirit of prayer always must prevail. I find that spirit everywhere. God did a sovereign work in Moukden, but my experience is that, generally speaking, He does not pour out His Spirit in fulness unless His servants prepare.

THE BLESSING AT PEKING

At Peking, before I went to the Methodist Church, I was in the Congregational London Mission. They did not receive the fulness of blessing there. It swept over *all* the women, but only partially over the men. It would seem that they had combined to resist blessing. During 1900—the Boxer crisis—some of them, among whom were leaders in the church—had got loaded up a lot, but during the meetings they disgorged. The power of God seemed to sweep through the audience, and many of them broke down.

One girl prayed like this: "Oh! Father, we thank Thee for what Thou hast done outside the border" (*i.e.*, outside the Great Wall). "They truly needed Thee out there, but we are dry and perished *inside* the border. Oh! Father, wilt Thou not have mercy upon us and come down among us like Thou didst in Manchuria." Dr. Emmett, who was there at that time, wrote that that girl's face looked like "the face of an angel." I, too, was very much struck with her face. She knew all about this cabal, to which I have referred, and on the last night of the meetings she prayed in an agony: "Oh! Lord, break this combine." Another college girl prayed immediately after her and said: "Lord, move people to get rid of their own sins and not to be thinking about other people's sins." That girl was left out of the reckoning after that. The first girl prayed again. She said: "Oh, Lord, I give Thee my life. I am willing to give my life. I am willing to let Thee blot my name out eternally, if only Thou wilt come and glorify Thyself in this church." Then the fire of God fell. The women were all melted before the Lord, and also some of the men. That is the real prayer-spirit—intense,

like unto that in the Garden of Gethsemane. Oh! how often I find myself saying in these meetings: "Lord, I am willing to give up my life and not go back to Canada to see my loved ones if only Thou mayest be glorified." That is the spirit He gives. Have you that Spirit in London? The moment that spirit is in the churches, you will get the blessing, as they did in China.

Another thing I will mention. *The leadership of the Holy Spirit is specially prominent.* One missionary, writing about the great movement at Nanking, says that it is a misnomer to speak about the meetings being led by Mr. Goforth. He who leads is the Spirit of God. He comes with His omnipotent power. A missionary in Manchuria who had seen the blessing at Nanking said: "You could not expect any such movement here [*i.e.*, in Manchuria] among our people. We are north of Ireland, hard-headed Presbyterian folk and are not moved that way. Even after special meetings, you could not expect several members to get up and pray, unless you mentioned their names; and as for the women opening their mouths, it is not to be thought of in the Presbyterian Church." Well, I am not concerned about the manner of the manifestation—whether God is going to sweep the people with a mighty tempest, or rouse them by an earthquake, or speak to them in a still, small voice. That is His affair. I am simply an instrument. I control not the manner of the manifestation.

But, in the meetings in Manchuria, after the first interval, ten or fifteen men and women started to pray quickly one after another. At the evening meeting twenty-one men and women prayed, On the next day, even the boys and girls started praying, and would not wait till another had said "Amen." They knew that if they waited someone else would begin. I noticed that for about twenty-five minutes none but men were praying. Mrs. Hunter, calling my attention to this fact, said: "Do you notice the women have not got a chance? Tell the men to give the women a chance." I said: "Mrs. Hunter, always when I get to the meetings, I just say, 'Now, blessed Spirit, this meeting is absolutely in Thy control. Glorify God the Father. Glorify Christ the Son. Exalt Him exceedingly high. Let Him, in every place, rule as King. Make the clay exceedingly pliable in the Potter's hands.' I commit the meeting to Him, and I do not like to interfere." After fifteen minutes, or thereabout the women started praying, and the men could not get a word in edgeways.

THE BLESSING AT CHINCHOWFU.

The next day I was at Chinchowfu [?]. After the first night a letter was handed in to me. It ran thus: "There are two requests for prayer we would like you to mention. Two brothers, one of whom is a teacher in the church, and the other a deacon, fight like anything. They are always quarrelling and, consequently, hindering the cause. Mention them out by name, and have them prayed for. Then there is another brother, and his wife is a bible-woman. They quarrel so terribly that they cannot live together in the same house. Mention them and have them prayed for." I said: "I am not going to be a

detective for the Holy Spirit. I am not going to interfere like that."

The next forenoon, after the address, the mighty power of God swept through the place. One man was broken down before God. How intense he was! He said: "My temper is so bad that no one can get on with me." That man was the elder of those two brothers. Another man wept on the floor, as if his heart would break. He said: "I treat my wife so badly, and am full of spite." He was the preacher who could not get along with his wife, could not live in the same house together with her. After that he went home and made up with his wife. And then the power of God came into the place, and there was a great revival.

Leave the Spirit of God alone. Do not be anxious. He knows how to manage His work. Therefore, I do no urging. The one thing I fear, when I get among the missionaries, is that they may put out their hands to steady the ark of God. But oh! let them keep their hands off. I have seen meetings spoiled by interference like that. I have seen the missionaries get fidgety. People break down under awful conviction of sin and the missionaries will go and try to stop them. Personally, I would rather see people go into the lunatic asylum than into perdition, as they certainly will if those awful sins remain upon them. But there is no danger. Let the work go on. The Spirit of God has such souls in safe keeping. Leave the Spirit of God alone and let Him have His way.

Another thing I specially note is this: *The mighty conviction of sin.* It was appalling. It is not to be understood by any ordinary rule. At Moukden there was an elder. He looked splendid. He was dressed in his very best, and wore a big gold ring and a big gold bracelet. He was a very prominent man. He had been sent down to a young men's conference at Shanghai. On the forenoon of the first day of the meetings, I saw that he was fearfully agitated. One after another was breaking down, and there was movement all over the church. Suddenly this elder—this splendid-looking man—rushed forward and sprang on the platform and cried out: "Give me a chance." Then he said: "There were two dumpling-sellers, one rich and the other poor. The poor man's dumplings were good, but no one would buy them because the rich man kept a big, ugly dog by the poor man's shop, and no one dared go into it, and so it had to be closed. I am that fierce dog. The Devil has taken me as an elder and tied me right here at the church door, and I have hindered everyone from coming into the Kingdom. Three times I have tried to poison my wife. (She screamed out in agony.) If the Lord spares me I will give a tithe of all that I possess to Him." He thereupon took off his gold ring and bracelet, and fell in an agony to the floor. Instantly the whole company—seven or eight hundred people, men, women, and children—were in an agony. Now, that mighty conviction is wrought by the Holy Spirit of God. No one can control it.

AT LIAOYANG

At Liaoyang, that place where the hard-headed Presbyterians lived and labored, the Spirit of the Lord was present in power. An elder rose and said: "Will you allow me to say a few words? My temper is very

bad. It is hard for the other elders and deacons to get along with me, and especially Elder S—, on the platform. I have made his life miserable." Elder S— said: "Do not talk like that; I have bigger sins than you, but I am too proud to confess them." Just then a strong-faced man knelt and prayed: "O God, for the first few days of these meetings I feared man and not God. Thou knowest all about my sins. Thou knowest I am a preacher, and that if I tell all I shall be disgraced. Thou knowest my wife and boys. I have two sons and daughters in this audience. They will all be disgraced; but, O God, I do not fear man at all. I shall have to get rid of these sins. I have broken the seventh commandment."

Another man said: "A man gave me a fur garment to close my mouth, and I have worn it"; and he jerked it off and flung it on the platform, saying: "I cannot wear it any longer." Those four hundred men, women, and children were in awful agony. For about an hour they were under most fearful conviction of sin, crying out everywhere for mercy. Mr. Hunter saw several outsiders—heathen—come in. He was afraid, and put them into seats near the door, but when the mighty conviction of God came, these men fell on their knees in agony like the others.

On the second day there was an audience of between four hundred and five hundred. After the fourth address one woman started praying and confessing, but broke down and could not finish. Another woman started, and she also broke down. A man began, but he had not spoken more than a few sentences before he broke down too. A third woman commenced, and she broke down. Soon the whole audience was profoundly moved. I have never seen the like of it. The people threw themselves on the floor, pounding it with their hands and beating their breasts in fearful agony. After about three-quarters of an hour, they rose from their knees and before each one there were pools of tears. These people were convicted of sin, of righteousness, and of judgment: but, thank God, they could still shelter underneath the blood: they could reach the Cross; and oh! what wondrous joy was the result.

AT HANKOW AND NANKING

At Hankow this year, in the Wesleyan Chapel, the line of conviction was this. Each one seemed to look into the wounds of the Redeemer, and count them one by one, as in agony they poured out their confession that they had crucified the Son of God and put Him to an open shame. At Nanking (?), in that great audience of fifteen hundred people, oh! what awful conviction. On the ninth day of the meetings there were five pastors on the platform engaged in listening to the confessions. The closing meeting lasted from ten minutes to three in the afternoon until ten minutes to nine in the evening—six hours. And yet, as I listened to all those confessions, I felt that not one soul would have been satisfied to have left unsaid a single sentence. It seemed as if the Spirit of God controlled them. Such were the mighty convictions of the Spirit of God. Some of the revelations were terrible—very terrible. But it was absolutely necessary to get these evils out of the church. Therefore, they had to be confessed. It is only sin that hinders the Spirit of God. Oh! that the Refiner and Purifier might come

to London, to all our churches, and burn and refine until the gold and the silver are purified, until "the sons of Levi" are made right with God.

NOT THE GIFT OF TONGUES

Now, as to results! Often the question has been asked: "Connected with this movement, have you the sign of *the gift of tongues*?" I say *No!* absolutely *No!* There is not the slightest indication of it. But the experience referred to in John xvi.—"It is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you. And when He is come He will reprove the world of sin and of righteousness and of judgment,"—that experience I have seen overwhelming evidence of in these congregations everywhere. Further, I see that the Spirit has been leading His people into all truth. He has been preparing them for this visitation. Those people in Manchuria speak thus of the Baptism of the Spirit: "This new doctrine. Thank God for this new doctrine." But it is not new doctrine at all. It is the same doctrine they have been hearing for years, but the Spirit of God has revived it, and has revealed it unto the babes; and we, as we have seen this, have been humbled before Him.

Then, again, there is in this movement a supreme desire to glorify Jesus Christ. There is no attempt at the gift of tongues at all. So many have spoken to me about this, therefore I speak thus. I am not taking up any antagonistic attitude. I have my own feeling about it. I have seen men and women who have come out to China believing that they have the gift of tongues, but they have not. They are waiting there and doing nothing. Let us only look for that which will humble us and make us Christ-like, so that all of us shall say: "We know that we are the Lord's."

Then there are other results. In one place in Manchuria the power of God was so terrible among the

people that the *heathen* said one to another: "Their Spirit has come? Their Spirit has come!" Elsewhere, the Chinese say: "The missionaries are first-rate devils, and the Chinese who believe their doctrines are second-rate devils." But in Manchuria they say: "Their Spirit has come." In Shansi, when God came down with mighty power, and people went and made up their quarrels, the heathen said: "A new Jesus has come." But no new Jesus had come; only the mighty Spirit was there in power, moving His people to confess, to make restitution, and to put things right before God and men. The heathen, however, said: "A new Jesus had come." I would that non-Christians in London could see such signs in the Church here. We see them in China.

We see a readiness, among the disciples of Jesus there to give themselves and their means for the propagation of God's Kingdom. One man, who was making forty dollars a month, resigned his lucrative employment in order to become a preacher of the Gospel, and as such was content to take a salary of eight dollars a month.

Are there not some in this hall to-night who will give up their political and business prospects, and their other prospects, and go out to serve the Lord in China? It will pay. It will pay ten thousand times over. I have six children. I covet nothing else for them but that they should go as missionaries to China, or some other heathen land. God's time to favor China is coming. Oh! let us have a share in her stones, some portion in the work. Jesus came to give us life, and to give us life more abundantly; and He is right in our midst to-night to give it. Are you willing to pay the price? If you are, you shall receive, and never, never regret it. Now let us have a season of prayer just like we have seen out there in China. God can move London, as He can move any other place.

Supplementary Notes by Mr. Goforth

LEST readers be shocked at these terrible revelations, which the Holy Spirit used in moving the audiences, this fact must be kept in view, viz:—That the environment of these Chinese Christians is altogether different from that which prevails in Christian lands. They have been but recently brought out of heathenism, and the heathen temptations are still around them, whereas we are fortified by centuries of Christian training and teaching.

Unto whom much is given, from the same much will be required, and it may be that God will regard a smaller sin, on our part, perhaps with even greater disapproval than some of their greater sins.

Anyone looking into the Epistles of Paul, and considering the surroundings of the early Christians, will get a clearer idea of what the church in China has to meet with.

Then as to confession. First, sins committed before conversion, fully confessed, and forsaken on conversion, are under the Blood, and are forgiven. God has forgotten them, and it is not for us to resurrect them: that is a thing settled. But even in cases where there is mighty pressure of the Spirit on this line, it may be that a person imagining himself converted, is not converted at all, and that

the Spirit is pressing for a confession. But such confession should only be made under absolute pressure of the Spirit, and great care should be exercised.

As to sins which are only known to God and the person who commits them. It is quite sufficient to confess these privately to God.

With regard to sins against an individual. These never can be set right or pardoned without the offender going and making the matter right with the person concerned. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matthew 5: 23, 24.)

Sins that are known publicly, or, for all that you can tell, may be known publicly. These can only be got rid of by public confession.

In talking with Korean missionaries I found they would not go quite so far as this. After seeing what they did of God's mighty power in the glorious results of confession, they would not dictate. But I was strongly called along these lines.

In all the work, no confession has, as far as I have ever heard, wrought any evil results along these lines.

Editorial Notes

THE annual report of the Mission, "China and the Gospel," prepared by Mr. Marshall-Broomhall, is ready for circulation, and shipments of the same have been made to us by the London office. As soon as these are in hand we will send them to a number of our donors, as a report of what the Lord has accomplished through the Mission during the past year. In case any person wishes to purchase a copy of the report, it may be obtained at either of the Mission offices for fifty cents. The present report is the most interesting of all which have been published.

About the time this issue is received by our readers, farewell meetings will be in process in Toronto, (the first of which will be held, D. V., Friday evening, August 13th), and near that centre, in connection with the outgoing to China of some of our returning missionaries and of a few new missionaries. We are very grateful to God to be able to assist these friends forward to their chosen work, and this betokens new answers to prayer for funds which our ever faithful Father has granted to us. Those persons going forth in various parties are: (returning) Mr. and Mrs. W. S. Horne; Miss E. Burton (now in England); Miss M. Darroch; and Miss R. McKenzie. The new missionaries are: Mr. W. B. Williston, Hardwick, New Brunswick; Miss E. Griffith, Sydenham, Ont.; and Dr. and Mrs. Withrow, Fort William, Ont., with their two children. Will not our friends pray for all of these missionaries.

The remarkable revival movement in China, which has been partly recorded in these pages, remains in force and the blessed visitation of the Spirit is still being experienced in many stations. That a deep work is being done by the Holy Ghost the following illustration will prove. It is said that a deacon, who played a heroic part in the Boxer troubles of 1900, who stood firm in the midst of persecution, boldly giving himself to strengthen the weak and timid, and who later calmly endured suffering when he himself was persecuted, fell afterwards into pride and drunkenness, and seemed lost to the Master and the church. Nothing could reach this one who first had run so well and then had fallen so low. But the Spirit visited the place where this man lived, in the peculiar way in which He has been doing of late, and in a moment of time the man was brought into deep conviction of sin, and into open and full confession of all his backsliding. There can be no doubt about the reality and effectiveness of such a work of grace when such results as these follow. May much prayer be offered that this work of the Spirit may go on in China, and also, that it may extend to many home-lands.

May we venture to remind our praying friends that this is a particular season of the year when special prayer ought to be offered for all missionary Societies. In the first place, it is a time, generally, when missionary contributions at home largely fall off, and when God ought to be asked to have par-

ticular remembrance of His serving children. In the second place, it is a time when this work abroad, on account of the heat which prevails in most foreign lands, is carried on under great difficulties, and God should be importuned to preserve in health, courage and zeal, all missionaries, native and foreign. Whatever the summer season may mean to us, of absence from home, or recreation, or of preoccupation with unusual duties, let there be no cessation of prayer in behalf of the great interests of God abroad.

It is always inspiring to us to read the reports of the Bible Societies, those organizations without which the Missionary Societies would find it difficult to carry on their work. This is particularly true of the reports of the British and Foreign Bible Society, the largest of all such organizations. That our friends may rejoice with us in the work which this Society is doing, let us pass on some of its recent statistics. The Society's list of publication now includes 412 different languages. This number embraces the complete Bible in 105 different languages, besides the complete New Testament and ninety-nine others. Twenty-two new languages have been added to the list during the last three years. In addition, over thirty Bibles in different languages and dialects have been prepared in embossed type for the blind, including the book of Genesis in Hebrew for blind Jews. The Society has established Bible depots in about one hundred cities in different parts of the world. From Shanghai alone were sent out as many as 1,400,000 volumes. There are 1,650 colporteurs and bible-women employed in selling Scriptures. This is a wonderful record, for which all Christians everywhere should give God thanks.

Against thee, thee only, have I sinned." (Psalms 51: 4.) David never spake greater words than these. They betokened a victory over his soul and spirit beside which all other of his victories, whether against Goliath, or the nations about him, were not to be compared. Someone has said, "Next to not committing sin is confessing sin." Another has said, "The three hardest words in the English language are, 'I was mistaken,' " which may be just another way of saying, "I have sinned." Pride, self-respect, consideration of position and usefulness in the world cry out against confession of any kind. But God says, "If we confess our sins; " "confess your faults one to another." Between these two voices is found the conflict, which was the battle David fought out and won. And David's victory is the great need of the day. People have lost the sense of sin, and hence, the sense of the need of confessing sin. As a result we have atrophy of spiritual life in individuals and in organizations. The terrible result of this is loss of power, because of the loss of the presence of God in power. "If I regard iniquity in my heart, the Lord will not hear me," which is true for the individual and the collection of individuals. David was a man after God's own heart—not in perfection, but in such soul loyalty as led to confessing imperfections. It will be well for us, in case of need, if we follow in his steps.

Information for Correspondents

HENRY W. FROST, *Director for North America.*

FREDERICK H. NEALE, *Secretary*, Philadelphia, Pa.

J. S. HELMER, *Secretary*, Toronto, Ont.

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to the Secretaries of the Mission, at either of the Mission offices. All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

In the case of a donation being intended as a contribution toward any SPECIAL object, either at home or in China, it is requested that this be stated VERY CLEARLY. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the PRIVATE use of an individual, and not intended as a donation to the Mission, to relieve the Mission funds of his support, should be clearly indicated as for "TRANSMISSION" and for the private use of that individual.

Form of Bequest

I give, and bequeath, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), the sum of dollars, to be expended for the appropriate objects of said Mission; and I direct that the release of the Treasurer of the said Mission shall be a sufficient discharge to my executors in the premises.

Form of Devise for Real Estate

I give, and devise, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), all that certain (here insert description of property), with the appurtenances in fee simple, for the use, benefit and behoof of said Mission forever; and I direct that the release of the Treasurer of the said Mission shall be a sufficient discharge to my executors in the premises.

Monies Acknowledged by Mission Receipts

From Philadelphia

FOR MISSIONARY AND GENERAL PURPOSES:

July, 1909.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	8-390....	\$ 1 00	14-397....	\$ 250 00	22-403....	\$ 1 35	28-412....	\$ 5 00	31-418....	\$ 250 00
2-379....	5 10	391(Int.)	22 92	16-398....	25 00	23-404....	12 50	413....	1 00	422....	30 00
382....	30 00	392....	2 82	17-399....	4 25	405....	1000 00	30-414....	15 00		
3-384....	15 00	10-394....	3 00	19-400....	50 00	406....	12 00	31-415....	10 00		\$2,869 69
385....	30 00	395....	50	20-401....	525 00	27-409....	5 00	416....	20 00		
6-389....	500 00	14-396(Anon)	1 25	22-402....	1 00	28-411....	1 00	417....	40 00		

FOR SPECIAL PURPOSES:

July, 1909.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	2-383....	\$ 6 00	3-388....	\$ 12 00	24-408....	\$ 10 00	31-420....	\$ 15 00	31-424....	\$ 49 00
2-380....	\$ 25 00	3-386....	30 00	8-393....	25 00	27-410....	35 00	421....	10 00		
381....	15 00	387....	15 00	24-407....	60 00	31-419....	5 00	423....	30 00		\$342 00

From Toronto

FOR MISSIONARY AND GENERAL PURPOSES:

July, 1909.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	9-446...	\$ 5 00	12-456...	\$ 5 00	17-460...	\$ 1 00	23-480...	\$ 10 00	30-498...	\$ 20 30
1-435....	\$ 562 50	447....	50 00	13-457....	2 00	19-470(Leg.)	100 00	481....	50 00	499....	10 20
436....	50 00	448....	4 67	14-460....	15 00	20-472....	24 30	482....	17 40	500....	1 50
2-437....	25 00	449....	5 00	461....	4 55	473....	12 50	26-483....	10 00	501....	40
3-438....	30 00	450....	2 00	15-462....	10 00	475....	1 00	484....	5 00		
439....	50 00	10-451....	1 00	464....	5 00	22-476....	2 98	47-485....	1 00		\$1,399 60
5-440....	2 30	452....	5 00	465....	50 00	477....	100 00	29-489....	5 00		
6-442(Anon)	1 00	12-454....	40 00	467....	5 00	478....	25 00	30-490....	10 00		
443....	5 00	455....	2 00	17-468....	25 00	479....	25 00	496....	5 00		

FOR SPECIAL PURPOSES:

SUMMARY:

July, 1909.	Date No.	Amount	FROM PHILADELPHIA—	For Missionary and General Purposes.	\$2,869 69
Date No.	Amount	27-486....	\$ 15 00	For Special Purposes.....	342 00
1-434....	\$1000 00	28-487....	6 00		\$3,211 69
3-441....	17 50	29-488....	2 50		
7-444....	25 00	30-491....	10 00	FROM TORONTO—	
445....	20 00	492....	30 00	For Missionary and General Purposes.	\$1,399 60
10-453....	2 50	493....	30 00	For Special Purposes.....	1,321 00
13-458....	15 00	494....	30 00		\$2,720 60
14-459....	1 00	495....	35 00		
15-463....	12 00	497....	18 00		\$ 5,932 29
466....	10 50			Brought Forward.....	40,877 49
19-471....	10 00		\$1,321 00	Total.....	\$ 46,809 78
20-474....	31 00				

CHINA'S MILLIONS

TORONTO, SEPTEMBER, 1909

The God-Planned Life

BY MR. JAMES H. McCONKEY

..... "Created in Christ Jesus unto good works which God hath before ordained, that we should walk in them."—Ephesians 2 : 10.

"CREATED in Christ Jesus." That means every child of God is a new creation in Christ Jesus. "Unto good works." And that means every such child of God is created anew in Christ Jesus for a life of service. "Which God hath before ordained." That means God has laid the plan for this life of service in Christ Jesus, ages before we came into existence. "That we should walk in them." "Walk" is a practical word. And that means God's great purpose of service for the lives of His children is not a mere fancy, but a practical reality, to be known and lived out in our present, work-a-day life. Therefore all through this great text runs the one supreme thought that—

* * *

God has a plan for every life in Christ Jesus.

What a wondrous truth is this! And yet how reasonable a one. Shall the architect draw the plans for his stately palace? Shall the artist sketch the outlines of his masterpiece? Shall the ship-builder lay down the lines for his colossal ship? And yet shall God have no plan for the immortal soul which He brings into being and puts "in Christ Jesus?" Surely He has. Yea, for every cloud that floats across the summer sky: for every blade of grass that points its tiny spear heavenward: for every dew-drop that gleams in the morning sun: for every beam of light that shoots across the limitless space from sun to earth, God has a purpose and a plan. How much more then, for you who are his own, in Christ Jesus, does God have a perfect, before-prepared life plan. And not only so, but—

* * *

God has a plan for your life which no other man can fulfil.

"In all the ages of the ages there never has been, and never will be a man, or woman just like me. I am unique. I have no double." That is true. No two leaves, no two jewels, no two stars, no two lives—alike. Every life is a fresh thought from God to the world. There is no man in all the world who can do your work as well as you. And if you do not find, and enter into God's purpose for your life, there will be something missing from the glory that would otherwise have been there. Every jewel gleams with its own radiance. Every flower distils its own fragrance. Every Christian has his own particular bit of Christ's radiance and Christ's fragrance which God would pass through him to others. Has God given you a particular personality? He has also created a particular circle of individuals who can be

reached and touched by that personality as by none other in the wide world. And then He shapes and orders your life so as to bring you into contact with that very circle. Just a hair's breadth of shift in the focus of the telescope, and some man sees a vision of beauty which before had been all confused and befogged. So, too, just that grain of individual and personal variation in your life from every other man's and some one sees Jesus Christ with a clearness and beauty he would discern nowhere else. What a privilege to have one's own Christ indwelt personality, however humble! What a joy to know that God will use it, as He uses no other for certain individuals susceptible to it as to no other! In you there is just a bit of change in the angle of the jewel—and lo, some man sees the light! In you there is just a trifle of variation in the mingling of the spices—and, behold, someone becomes conscious of the fragrance of Christ.

* * *

A man may fail to enter into God's plan for his life.

Among the curiosities of a little fishing village on the great lakes where we were summering was a pair of captive eagles. They had been captured when but two weeks' old, and confined in a large, room-like cage. Year after year the eaglets grew, until they were magnificent specimens of their kind, stretching six feet from tip to tip of wings. One summer when we came back for our usual vacation the eagles were missing. Inquiring of the owner as to their disappearance this story came to us. The owner had left the village for a prolonged fishing trip out in the lake. While he was absent some mischievous boys opened the door of the cage, and gave the great birds their liberty. At once they endeavored to escape. But, kept in captivity from their earliest eaglet days, they had never learned to fly. They seemed to realize that God had meant them to be more than mere earthlings. After all these weary years the instinct for the sky and the heavens still smoldered in their hearts. And most desperately did they strive to exercise it. They floundered about upon the village green. They struggled, and fell, and beat their wings in piteous effort to rise into the airy freedom of their God-appointed destiny. But all in vain. One of them, essaying to fly across a small stream, fell helpless into the water and had to be rescued from drowning. The other, after a succession of desperate and humiliating failures managed to attain to the lower-most limb of a nearby tree. Thence he was shot to death by the hand of a cruel boy. His mate soon shared

the same hapless fate. And the simple tragedy of their hampered lives came to an end.

Often since has come to us the tragic life-lesson of the imprisoned eagles. God had designed for these kingly birds a noble inheritance of freedom. It was theirs to pierce in royal flight the very eye of the mid-day sun. It was theirs to nest in lofty crags where never foot of man had trod. It was theirs to breast with unwearied pinion the storms and tempests of mid-heaven. A princely heritage indeed was theirs. But the cruelty of man had hopelessly shut them out from it. And instead of the limitless liberty planned for them had come captivity, helplessness, humiliation, and death. Even these birds of the air missed God's great plan for their lives. Much more may the sons of men.

Is not this the very thing of which Paul speaks when he says: "Work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of His good pleasure." What are these inner voices which, if we heed not, cease? What are these visions which, if we follow not, fade? What are these yearnings to be all for Christ which, if we embody not in action, die? What are they but the living God working in us to will and to do the life-work which he has planned for us from all eternity? And it is this which you are called upon to "work out." Work it out in love. Work it out as God works in you. But more than that. You may miss it. You may fall short of God's perfect plan for your life. Therefore work it out with—fear and trembling! Searching words are these. Words of warning, words of tender admonition. That blessed life of witnessing, serving, and fruit-bearing which God has planned for you in Christ Jesus from all eternity—work it out *with trembling*. Trembling—lest the god of this world blind you to the vision of service which God is ever holding before you. Trembling—lest the low standard of life in fellow-Christians about you leads you to drop yours to a like grovelling level. Trembling—lest some little circle in the dark ends of the earth should fail of the giving, the praying, or the going which God has long since planned for you. Trembling lest the voices of worldly pleasure and ambition dull and deafen your ears to the one voice which is ever whispering—"follow thou Me: follow thou Me."

* * *

One way of missing God's calling may be by "choosing" our own calling.

Every day men talk of "choosing" a calling. But is not the phrase a sheer misnomer? For how can a man "choose" a "calling?" If a man is called *he* does not choose. It is the one who calls who does the choosing. "Ye have not chosen *Me*, but *I* have chosen *you* and ordained you that ye should go and bear fruit," says our Lord. Men act as though God threw down before them an assortment of plans from which they might choose what pleases them, even as a shop-keeper tosses out a dozen skeins of silk to a lady buyer from which she might select that which strikes her fancy. But it is not true. It is God's to choose. It is ours simply to ascertain and obey. For next in its eternal moment to the salvation of the soul is the guidance of the life of a child of

God. And God claims both as His supreme prerogative. The man who trusts God with one, but wrests from Him the other, is making a fatal mistake. Would we were taught this ere our unskilled hand had time to mar the plan! In default of such teaching let us confess with humbled hearts the mistakes we have made here, in the frailty of our mere human judgment. Young friend are you standing in that trying place where men are pressing you to "choose" a calling? Are you about to cast the die of a *self-chosen* life work? Do not cast it. Do not *try* to choose. Does not the text say we are "created *in Christ* unto good works?" If the plan is *in Christ* how will you find it unless you go to Christ? Therefore go to God simply, trustfully, prayerfully, and ask *Him* to show you what *He* has chosen for you from all eternity. And as you walk in the daily light which *He* sheds upon your path *He* will surely lead you into *His* appointed life-plan. So shall you be saved the sorrow, disappointment, and failure which follow in the wake of him who "chooses" his own path, and, all too late, comes to himself to find out that it pays to trust God in this great concern of his life, even as in all others.

Therefore we must needs admonish one another that a man may miss God's plan for his life. He may miss it by his own blindness, wilfulness, disobedience, or self-choosing. But we pass on now to the more blessed truth, that—

* * *

Every child of God may find, and enter into God's plan for his life.

You remember the story of the engineer of the Brooklyn bridge. During its building he was injured. For many long months he was shut up in his room. His gifted wife shared his toils, and carried his plans to the workmen. At last the great bridge was completed. Then the invalid architect asked to see it. They put him upon a cot, and carried him to the bridge. They placed him where he could see the magnificent structure in all its beauty. There he lay, in his helplessness, intently scanning the work of his genius. He marked the great cables, the massive piers, the mighty anchorages which fettered it to the earth. His critical eye ran over every beam, every girder, every chord, every rod. He noted every detail carried out precisely as he had dreamed it in his dreams, and wrought it out in his plans and specifications. And then as the joy of achievement filled his soul, as he saw and realized that it was finished exactly as he had designed it; in an ecstasy of delight he cried out: "It's just like the plan; *it's just like the plan!*"

Some day we shall stand in the glory and looking into His face, cry out: "O God I thank Thee that Thou didst turn me aside from my wilful and perverse way, to Thy loving and perfect one. I thank Thee that Thou didst ever lead me to yield my humble life to Thee. I thank Thee that as I walked the simple pathway of service, Thou didst let me gather up one by one, the golden threads of Thy great purpose for my life. And now that I see my finished life, no longer 'through a glass darkly,' but in the face to face splendor of Thine own glory, I thank Thee, O God, that, its just like the plan; *it's just like the plan.*"

(To be concluded)

A Pastoral Epistle

A Letter Written by Pastor George Muller, in 1869, to His Friends in the China Inland Mission.

BRISTOL, Oct. 28th, 1869.

To all the beloved brethren and sisters in the Lord in connection with the China Inland Mission.

MY DEAR BRETHREN AND SISTERS:—

The immense pressure of my engagements which continue day after day and year after year, and the difficulty of accomplishing well the most pressing work, has hitherto kept me from writing to you, which otherwise I should have done frequently, but now I have it so laid upon my heart to do so that I leave the most pressing things undone in order to accomplish it, and I would write now even a short letter rather than not write at all.

My chief object is to tell you that I love you in the Lord and that I feel deeply interested about the Lord's work in China, and that I daily pray for you. I thought it might be a little encouragement to you in your difficulties and trials and hardships and disappointments, to hear of one more who felt for you and who remembered you before the Lord. But were it otherwise, had you even no one to care for you or did you at least seem to be in a position as if no one cared for you. Remember Paul's case at Rome, 2 Timothy, 4: 16-18. On Him then reckon, to Him look, in Him depend, and be assured if you walk with Him and look to Him and expect help from Him He will never fail you. An older brother who has known the Lord forty-four years, who writes this, says to you for your encouragement that He has never failed him.

In the greatest difficulties, in the deepest trials, in the deepest poverty and necessities, He has never failed me, but because I was enabled, by His grace, to trust in Him, He has always appeared for my help. I delight in speaking well of His name. But beloved brethren and sisters allow me to add, we must really trust in him, truly confide in Him, and not merely say so. If the former is the case God will most assuredly help us, yea, will help you, though you were quite alone, separated for hundreds of miles from every European and surrounded only by idolators. The longer I live the more I see how blessed it is to trust in God and to trust in God for everything. It brings already for this life its abundant recompense, besides ministering comfort and encouragement to our fellow believers.

Suffer the word of exhortation from a brother who

loves you. It is this—Pray above all for an increase of faith. Just as money to the man of the world answers everything, so faith to the child of God. How deeply important therefore to aim after an increase of faith. You need it in your great difficulties, amidst idolators, in dealing with such magistrates as those with whom you have to deal. You need it in your discouragements, among a lying and deceiving people. You need it on account of the trying climate. You need it, above all, to expect fruit from your labors, in preaching the Gospel, notwithstanding all appearances to the contrary. Childlike, simple trust in the power of the Gospel as God's appointed means for the salvation of the sinner is what you need more and more. Trust not, beloved brethren and sisters, in your efforts, in your earnestness, in your powers of argument, nor in anything but God's power to save the sinner. Use with all diligence every means in your power to benefit the poor idolators, labor earnestly,

intreat and beseech, but trust in no effort of your own but in God only. Say to yourself continually, "From God must come the increase," but at the same time expect it from Him, look out for it. You honor God in so doing. Another point to which, as an older brother, allow me to draw your attention is this. For the first three years that I preached I saw scarcely any fruit resulting from my labors, but when forty years and three months since, it pleased God to bring me into such a



THE WATER FRONT AT CHANGSHA, HUNAN, WHICH EXTENDS FOR SEVERAL MILES

state that I was willing to be content to be only the instrument provided any good was done and was willing to give to God all the glory of any good that was accomplished, it pleased Him to allow me at once to see fruit, yea, much fruit, resulting from my labors. This then, beloved in the Lord, is what we have to aim after, the lowly mind. The true and faithful servant seeks the Master's honor, not his own.

—
"If each worker realizes himself as a temple of the living God, an instrument possessed and governed and used by the Almighty, there is no place for discouragement. Before Him, the hard, dry rock shall be turned into a pool, the flint into a fountain of waters. The purposes of God shall stand, and none can stay His hand, or say unto Him, 'What doest Thou?'"—*J. Hudson Taylor.*

Centenary Conference Appeal

THE China Centenary Missionary Conference held in Shanghai from April 25th to May 8th, 1907, in considering the problem of the evangelization of the Chinese Empire, came to the unanimous conclusion that the time is now ripe for such a vigorous forward movement as will give to every inhabitant of China an acquaintance with the way of salvation. To give effect to this, a representative committee was appointed with instructions to issue a statement, appealing to the Christian churches of our home lands for the men and women needed for this gigantic undertaking.

This committee have made every effort to secure the most accurate information from the representatives of the various missions in all the provinces and dependencies of China. And having given our most prayerful and thoughtful consideration to all the information received we now issue this appeal in accordance with the resolution of the Conference. We beg the home societies to consider carefully our estimate of the number and the quality of the additional workers required.

Naturally the work of evangelizing China must be done chiefly by the Chinese themselves and for this we have made ample allowance in our estimate, but in order that the work be directed efficiently a large number of foreign evangelists will be required. There are needed men and women filled with the spirit of evangelism who are eminently qualified to inspire a following, and to organize and to lead the Chinese evangelists. We who know this evangelistic work most intimately realize that the need for such men and women is imperative. We therefore urge the importance of sending to China for this work only those who have the above qualifications.

No one can question the importance of the work done by those engaged in the medical, educational, literary and philanthropic branches of our great missionary enterprise; but we would impress upon the home churches the fact that the time has come when direct evangelism must be given the first place. Less than one half of the whole missionary staff in China is now engaged in this direct evangelistic work, and even this proportion, in itself far too small, is due mainly to the importance which the China Inland Mission places upon evangelistic as compared with institutional work. Out of six hundred and seventy-eight members this Mission has five hundred and sixty in direct evangelistic work; while, according to the most reliable statistics to which we have

had access, of the one thousand, seven hundred and fifty-eight missionaries of all other societies less than six hundred are engaged in this work. Owing to different methods of reckoning in the various missions the wives of missionaries (1035) are not included in any of the above figures, though nearly all of the wives do more or less missionary work. To add the number of wives would not alter the ratio.

We estimate that in addition to the foreign evangelists now at work, three thousand two hundred men and one thousand six hundred women, specially qualified as leaders and organizers, are needed. If this force can be secured such an emphasis will be laid upon the importance of evangelism as will call forth a band of Chinese workers somewhat commensurate with the needs of the field, and it may reasonably be expected that within a few years these leaders would be co-operating with one hundred and fifty thousand Chinese evangelists.

We therefore urge the home societies to ascertain what proportion of this number of additional workers each should provide, and further, to take such action as will ensure these additional workers being on the field within the next ten years.

We have the command of Christ and the energizing power of the Holy Spirit; it now remains only to obey the one, yield to the other, and consecrate the Church's abundant resources to God. Then every inhabitant of China shall have an acquaintance with the way of salvation.

On behalf of the China Centenary Missionary Conference,

Respectfully submitted,

Signed by: J. W. Lowrie,

Chairman Evangelistic Work Committee.

Alex. R. Saunders,

Secretary Evangelistic Work Committee.

Executive Committee:

Frank Garrett,
W. C. Longden,
Gouverneur Frank Mosher,
L. W. Pierce,
A. Sydenstricker,
Maurice J. Walker.



MR. W. B. WILLISTON
Hardwicke, New Brunswick, who sailed for China, Sept. 3rd.

Changsha, Hunan, After Seven Years

BY F. A. KELLER, M.D.

HERE we are back in Hunan and fairly into the work again. Returning after an absence of nearly three years present conditions impress us with striking vividness and lead to a comparison with conditions which existed at the time of our first entrance into the city seven years ago.

Our furlough was both happy and profitable. It afforded us the privilege of spending some time at our homes, and of seeing those who had been ill restored to health. We met many who have been praying for this work and contributing generously to its support, and we formed new friendships which we trust will ensure an enlarged prayer circle and therefore increasing fruitfulness.

One of our greatest joys was a visit to the China Inland Mission Home in London, and our fellowship with the leaders and friends of the work there. The three months spent in London were full of blessing. Mrs. Keller spoke at many meetings, and I, in addition to considerable speaking, took the valuable course of study at the London School of tropical Medicine.

Our voyage back to China was delightful. Mr. and Mrs. Lindsay, of our Chefoo schools, now in charge of the Kuling school, Mrs. Gillies, of Shansi, and several missionaries of other societies were on the ship with us. The recent awful manifestations of power in Italy and Sicily remind us of one of the most impressive events of our voyage, a view of the majestic Stromboli belching out volumes of fire and smoke as we passed her in the Italian sea. Our captain took us near enough to secure a good photograph which will always remind us of that memorable afternoon with its vision of the mighty forces that God has stored away in the heart of the earth, all working out His glorious will.

After a busy time at Shanghai we proceeded to our station, a thousand miles inland. We had a fine sail up the Siang river which was dotted with thousands of the Chinese sail boats like those in which we have spent weeks and months traveling from city to city in Hunan with the message of the Gospel. What mere toys these boats seemed to be as we looked at them from the deck of our fine big steamer, one of several that now make regular trips between Hankow and Changsha. How different they are from the dirty little launch, at that time the best on the river, in which Mr. Li and I made our first trip to Changsha seven years ago.

On our arrival at Changsha, that which first and most deeply impressed us was the absence of Mr. Li, whom God had taken to Himself just a few months before. I first met Mr. Li at Kianfu, in Kiangsi, ten years ago, and from that time we were together almost constantly. We lived in the same house, ate at the same table, prayed together, studied together, and worked together. In 1898 we first entered Hunan "By the back door" and began work at Chalingchow. There we went through the riot of 1899, and from there, by a long and perilous journey, we escaped from the Boxers in 1900. Together we came to Changsha in 1901, and with heart knit to heart we

worked together during the remarkable development and blessing of the succeeding years. God used Mr. Li to lead many to Christ, a number of whom are now preaching the Gospel in various parts of Hunan.

Working with us at present are Evangelists Siao and Yang in the general work, and Chen and T'ien in the hospital work. We earnestly commend these young men to praying friends. You can greatly increase their efficiency by your prayers. For years Mr. Li's hands were held up by dear friends in Brooklyn, to whom we shall ever be grateful.

Our return to Changsha was on a Tuesday, and the next day we attended the monthly union prayer meeting of the Changsha churches. How our hearts were stirred at the sight of over two hundred Changsha Christians gathered on a Wednesday afternoon to worship the living God. My thoughts went back seven years to the day when Mr. Li and I landed at Changsha and tremblingly walked through the city gate and up the magnificent main street of this beautiful capital. This city that had been such a stronghold of anti-Christian and anti-foreign influence, and in which at that time there was but one little meeting room in a small Chinese house, and not one native Christian. With gratitude and wonder I said, "What hath God wrought."

Some of the important changes of these seven years may be noted under two heads:—Present Difficulties, and Present Encouragements. Each of these changed conditions calls for earnest thought and prayer.

Among the present difficulties are the following:—The attitude of many officials and influential men, the former friendliness and open-hearted helpfulness having changed to secret but determined and bitter hostility and opposition. A discussion of the reasons for the change would be interesting, but it cannot be taken up here; the fact exists and must be faced.

Again there is the large importation of foreign wines, beers, and spirits, and the increased boldness and glitter of social vice.

The lives of non-Christian foreigners, who have flocked in since Changsha was made an open port, and who have come only for financial gain, add greatly to the difficulties of the work.

Then, too, there is the stony indifference of multitudes who have heard the Gospel message over and over and have rejected it. And finally, alas, the unworthy lives of a few, thank God very few, professing Christians.

A missionary said to us shortly after our return, "You will not find the smooth sailing of former years; it is now all hard rowing against the stream." But there is a brighter side, and the present encouragements are not few.

A spirit of progress pervades the entire city. Many old houses are being pulled down and new ones of foreign architecture are being erected in their places. Only three years ago opium dens confronted one at every turn; to-day not one can be found in the entire city. An electric light company has been formed, and lights have been installed already in some



FIRST PUPIL IN MISS KUMM'S SCHOOL FOR BLIND GIRLS, CHANGSHA

parts of the city. Funds are being raised for the erection and maintenance of a work-house, and the proverbial Chinese beggar is to be prohibited from plying his vocation on the streets of the city.

The force of Christian workers has increased greatly, eleven different Protestant missions, all manned by foreign missionaries and Chinese pastors and evangelists, have their central stations here.

From the Christian schools we look for great things. Nearly every mission has its primary school for boys and girls. The mission of the United Evangelical Church is erecting a splendid, large building for its girls' boarding school. At Changsha is located the "Yale College in China," a wide open door of opportunity for our more advanced boys. And just recently a theological seminary has been established in connection with the Wesleyan Mission. What an advance from that first little school, with its dozen pupils, with which we began Christian educational work in one of the rooms of our own house in Changsha, just seven years ago. This second generation of Christian boys and girls being trained in Christian schools is full of hope and promise.

Another source of encouragement is in the number of young men of Christian character, deep spiritual perception, and marked gift in preaching the Word, whom God is raising up in our midst.

The medical work is full of promise. God has not yet given us the larger and more modern hospital which we seem to need, and for which we are praying, but we have repaired and fitted up a Chinese house so that it is clean and sanitary, and this little hospital has been a blessing to many needy ones already. People come to us from long distances, and return to

their homes with a knowledge of Christ in their hearts. We have only five small wards, with from one to three beds in each, making twelve beds altogether, so we cannot receive into the hospital all who apply. Many, however, board in the inns near by, or with friends, and come to the dispensary daily for treatment.

One of the first patients after our return was a little girl who had fallen from a loft to the hard earth floor of the room below and had fractured the bones of both forearms. I am sending you a photograph of this child with her brother and Miss Czach, one of our German sisters, who nursed the little patient for us.

While talking, one morning, about Jesus to a young man, as I changed the dressings on the hand on which I had operated, he told me that although he had worked as a cook for some years in a house within four squares of our chapel, he had never attended a meeting, and had never heard the story of the love of Christ. This is one of the many striking illustrations of the opportunity afforded by medical work to reach for Christ men who in all probability would not be reached in any other way.

We often meet a poor cripple on the street rolling over and over like a barrel as he goes from one part of the city to another to beg. He shows the awful results of neglect, and suggests how we may pour on the oil and bind up the wounds, and while saving children from growing up to such a wretched and helpless condition, lead them to Him who alone can give them eternal life.

We need your help in prayer, that God may enable us to overcome the difficulties, and take advantage of the opportunities presented by the changed conditions in Changsha, that heathen may be saved, and that God may be glorified.



GIRL WITH FRACTURE OF BOTH ARMS, A PATIENT AT CHANGSHA



Some of the more than 2,000 Chinese who, on May 19th, gathered in the C.I.M. grounds, Shanghai, to hear an address by Mr. W. R. Newell of Chicago.

Hospital Work at Kaifeng, Honan

BY G. W. GUINNESS, M.D., AND A. P. LAYCOCK, M.D.

THE year 1908 will be associated in our minds with a special manifestation of the power and presence of God. "The sound of abundance of rain." The breaking of the clouds has been seen, and to those who were privileged to witness the moving of the Holy Spirit, service can never be the same. To them has come a deeper understanding of the working of God. To Him be glory.

The year commenced with a diminishing of our ranks, Dr. and Mrs. Carr going home on furlough in the spring; Dr. Laycock arrived, however, to take up the work, and until summer rendered valuable service. In the autumn illness prevented his being here for a considerable time, but he was able to return ere the close of the year. It has been a year of progress in the work, the number of men patients attending, being increased by nearly one-third. Over three hundred patients were cared for in the wards, and 7,344 out-patient visits recorded. A glance at the following figures will show the increase:—

	1907	1908
Out-patients, men . . .	4,312	5,619
women . . .	1,512	1,725
Private visits	43	54
Operations	530	593

The in-patients stayed with us longer this year, as there was more accommodation available. The time spent in the hospital affords a splendid opportunity for hearing the Truth, and as far as could be judged, thirty or more were really influenced thereby, putting away idolatry and accepting Christ as their Savior. Their testimonies on leaving were very bright. A few examples of these may prove of interest.

(1) In the spring a farmer, aged sixty, living at a place twenty English miles away, walked to the hospital. His complaint was greatly relieved and in the course of time cured. His heart was opened of the Lord and he left us truly converted. Every Sunday before five a.m. he was on the road walking the twenty miles to service in the city. His attendance has been very regular, and his progress steady.

(2) C. M., a young scholar in the government college, came for treatment for an injured foot. While here he read the Bible closely. Determining to follow the Lord, he asked permission to go to a conference in the north of the province to see and hear more. He was much blessed at that gathering, and came back full of joy. His father, on receiving the news of his conversion to what he considered a foreign religion, was very much incensed, and threatened to cut his son off, and never to allow him to return home. This, though a severe test, was met with unwavering courage. He has now returned to his home some hundreds of miles from here to testify to his family circle. We have no news as yet of the result of his home going.

(3) L.s.s., father and son, both scholars belonging to a literary family, (one a B.A. and the other the degree next above the B.A.) The father was blind with cataract. His son attended the services and read

the Bible, telling his father what he had learned. The eye was operated on and in a few days the old gentleman was able to see. Armed with Bible and hymn-book they started for home. We trust and believe that the eyes of their hearts are opened and that they know Him Whom to know is life eternal.

(4) Seven men are carried in from a village twenty-four Chinese miles away. The hospital courtyard is full of beds and barrows. "Dr., they are all poisoned with bad meat, will you take them in to save life?" After examination five men and one woman are accepted, one man is sent back again to his village. Two days later he is dead. All those taken into the hospital recovered. A subsequent visit was paid to their home, our second assistant and myself going on bicycles. A very large crowd listened attentively to the Gospel that Sunday morning, and at the close of the service we were welcomed to dinner. From that time the oldest man of the six has been a constant attender at the services in the city, walking about fifteen English miles each Sunday. He is an uneducated farmer and does not know much, but seems quite sincere. Idolatry has been put away in one home at least.

(5) W. U. T. a man with a tumor in his neck. Operation successfully performed. He became a believer in the Lord, and testified clearly to the fact of his change of heart. We have since heard that his idols are put away, and that he is making progress in the Truth.

(6) T. H. C., a man with a large tumor in his neck, had spent a great deal of money (40,000 cash and more) to have it removed, but like the woman in the Gospel he was none the better but rather the worse. Hearing reports of cures performed in the hospital at the capital, he journeyed to us, being five or six days on the road, and arrived in hot weather in June. The growth was a serious one, but with God's blessing was successfully taken away. His uncle who came with him was a Buddhist of eighteen years standing; being free to attend the meetings, study the Word, and see the kindness shown to so many sufferers, he became convinced of the Truth. He burnt his books in the hospital courtyard, destroyed his idols, determining to have done with Buddhism for ever. He left us rejoicing in the Lord. The patient, however, was apparently uninfluenced. Ofttimes it is the relatives who are converted, an indication of the value of welcoming the friends of the patient as well as the patient himself into the hospital wards. With this end in view, we make the relatives tend the sick.

(7) S. N. Child of poor parents, brought by his father and mother from the north of the Yellow river. Owing to lack of suitable assistance, his mother was unable to care for him properly during the first days of his life, and he fell into some hot ashes on the ground and was badly burned. The resulting scars completely prevented his walking or standing, as one of his legs was doubled in under him. An operation under chloroform was performed, and now the little patient can walk, and may grow into a strong man.

He was a fine little lad, and our hearts were much drawn to him. The mother's gratitude was very real, and as far as we could see she became a believer in the Lord.

(8) W. F. K. Formerly in a wine business, a constant gambler, he came to us for an operation. A trouble of long standing was completely removed. He was brought to the Lord, gave up all gambling and went with us to revival meetings at a Canadian Presbyterian station north of the river, where he received much blessing.

We could continue to speak of soldiers, scholars, farmers and artisans, many of whom we shall hope to meet in That Day. Some saved from opium, some in the last stages of consumption, have passed away since they were here. Thank God for the measure of light they received, and for the response given. Many may be suffering persecution. Pray for them!

(9) C. U. M. A Taoist priest from a place thirty miles away. When here he earnestly studied the Truth, and believing, gave himself to the Lord. He became quite a power in prayer. Since returning, he has severed his connection with the Temple and sought other employment. We thank God for such, and take courage.

The revival meetings conducted by Mr. Goforth have brought blessing to Manchuria and North and Central China. Our visit to Weihwei, one of the scenes of the revival, resulted in blessing here. Many have been quickened into a more earnest and fruitful life. God has been working and results are lasting.

We record with thankfulness, that the helpers and students in the hospital are being used to the glory of God. They have been preserved from temptations to dishonesty in financial matters; it is very easy for a student to sell medicine or do a little medical practice on his own account. In large hospitals this is difficult to guard against, but we fully believe that the work here is clean in that respect. We shall value the prayers of those who read these lines, that in the future, simplicity and purity, and zeal for the Master, may characterize each student helper, and that the temptations peculiar to hospital life, may be met in the Lord, and conquered by His grace. The problem of how best to reach the soldiers with the Gospel, still remains unsolved. All endeavors to have meetings, magic lantern or otherwise, in the camps, have proved unavailing thus far. We nevertheless see hundreds of them individually in the hospital, and in this way they have an opportunity of hearing the Word of Life. The soldiers in their camps, and the scholars in their schools and colleges, are exposed to moral

evils of a serious nature. To save some of these young men is a great privilege. Would that strength and resources were more adequate to the need.

WOMEN'S WORK

The women's work calls for special prayer. There is a marked readiness to come for treatment and to listen to the Gospel, but there is no lady doctor or hospital set apart for women. A magnificent field is waiting; we are looking to the Lord to supply the need. A donor has sent £25 towards a building; this encourages us to hope that it may be God's will to establish such a work ere very long. Manchu and Chinese women, rich and poor, are suffering for want of proper treatment; several lives have been saved through timely help rendered; but there are "Such Vast Multitudes Unreached." (S.V.M.U.)

We are indeed grateful to God for the steadfast sympathy of the supporters at home. A lady in addition to her annual subscription to the work, has sent several gifts this year towards the building of a house for a doctor, thus setting free the rooms in the hospital which were formerly occupied by him. Blue and red name boards hang over the 'specially supported' beds. We wish it had been possible to keep each donor informed about every case that occupied these beds, but pressure of work and insufficient strength make it difficult to do all that we would. We rejoice to be your fellow workers and count on your prayers. Truly the field is white unto harvest. Prayye!

The following is the answer of a Chinese to a question as



A SCENE ON THE CANAL IN KIANGSU

to the benefits resulting from hospital work:—

1. The "four classes" are all helped (scholars, farmers, artisans, merchants.)

2. *Christian workers* are afforded a splendid opportunity for preaching the Word and ministering to the sick; *their hearts in consequence are full of peace.*

3. *Patients:* Patients are not only healed in body, but they hear about the life of the soul and forgiveness of sin, and can obtain deliverance from the power of sin.

4. *The Church:* The resulting benefit to the Church is most marked, many are brought to know the Lord Jesus Christ, and to seek fellowship with the people of God.

Yes, the testimony of this Chinese student is true, their hearts are 'full of peace.' There is peace when the life is surrendered to the will of God. There is 'delight' in doing that 'will.' Blessed privilege! Have you joined the ranks of those who seek to ascertain His will, and do it gladly for the extension of His Kingdom and the glory of His Name?

The Henrietta Bird Memorial Hospital, Paoning, Szechwan

BY C. C. ELLIOTT, M.D.

The statistics for the past two years are as follows :

	1907	1908
In-patients	112	252
Out-patients, men . . .	1134	1133
" return . . .	1015	1026
Operations, general		
anaesthetic . . .	32	29
Operations, local		
anaesthetic . . .	20	21
Visits to patients' homes	36	29
Net receipts from patients and from sale of medi- cine . . . tael	197.42	299.86

It will be noticed that the number of operations is still comparatively small. This is not because of any dearth of patients needing such treatment, but because it seemed advisable to refuse or put off a good many of those who came. Much time and energy had to be given to house-building, and as my assistants are not yet fully trained, the anxiety accompanying surgical cases is often very great.

The number of in-patients might, on the other hand give a false idea of the growth of the medical work. The increase is due in great part to those who come for help in giving up the opium habit, and who for want of separate premises, are treated side by side with the medical cases. No fewer than one hundred and seventeen of the in-patients are thus accounted for, as compared with thirty-two in the previous year.

There are now eight former patients from the women's hospital attending the services and the class for hearers. One man, also an ex-patient has been received as a catechumen and several others are coming more or less regularly.

As most of the patients come from a distance they are lost sight of when they leave the hospital, and unless they are near some other mission station or out-station, years may pass before they again come in contact with any Christian. Yet what we hear of individual cases encourages us to hope that many may have been led to a knowledge of Christ. A teacher from a village thirty miles away has written to one of our helpers saying that having read the gospel and tracts we gave him he has become convicted of sin and wants to trust in our Savior. A young man came to us about a year ago in an advanced state of consumption. I told him we were unable to help him but consented to let him stay for awhile. Sometime after his return home, we heard that he had died, urging the members of his family to believe in the Lord Jesus.

One, Mrs. Chang, a lady belonging to a well to do family in the country came for help in breaking off the opium habit. Like many others, she had commenced to use the drug on account of a chronic disease from which she suffered, and when we began to reduce her daily quatum of opium her disease became so much worse that I was tempted to tell her friends to

take her home. We prayed much for her and she herself seemed to have faith in God's power to help her. Before she finally left us—freed from craving for opium and in much better health—she broke her vegetarian vow, and showed great interest in the Gospel. Not knowing whether she would continue steadfast in her home, I had intended not to refer to her. To-day, however, two men who have come to the hospital from the same neighborhood said to our bible-woman, "Mrs. Chang certainly believes your Jesus doctrine. She is constantly reading the Gospel and speaking of it. We laugh at her, but she says, 'How can I but trust Him when He healed me and freed me from the desire for opium.'"

It is hard to tell what may be the future of opium refuge work, but at present we are having a rare opportunity of rendering needed help and of putting the claims of the Gospel before those who come to us. As I write our small hospital is being deluged with applicants for admission. Sixty-one patients have been received this month. The guest hall has been converted into a ward, all available beds are in use and in one room six men have their bedding spread on the floor. Others are lodged in inns, waiting for vacancies to occur.

I am sure that all who pray for us will be glad to know that a donation of £100 has been received to be used as may be required for the extension of the hospital work. This sum will go a great way towards providing the accommodation we require. It is very encouraging to see how God anticipates our needs.

Then too, through the kindness of another friend, we received a gift of £20 for the benefit of the hospital. This also forms a most welcome addition to our funds, and will be applied partly towards maintenance, and partly towards improving our equipment.

There are two beds in the men's hospital which are specially supported by friends at home. These beds are rarely empty, the patients are always those who are unable to pay for treatment; they nearly always go away cured or improved, and in several cases we have had reason to believe that they have gained a saving knowledge of our Lord Jesus Christ.

I have in previous letters mentioned subjects for prayer in connection with the hospital. There is one need ever prominent before our minds, more urgent than the need of new buildings or better equipment or more help. All these are real needs and will in God's time be supplied. But the supreme and ever present need is that of the power of the Spirit of God in our midst, delivering many, very many, out of the power of darkness and translating them into the kingdom of the Son of His love. It is for this, above all, that I would ask you to pray.

"Look up, look up, O Israel! Heathenism is strong, but there is One stronger. You are weak, and cannot contend against the power of the adversary; yet the temple shall be built. Not by man's might, not by human power, but by My Spirit shall the work be accomplished."—*J. Hudson Taylor.*

Tidings from the Provinces

Personal Notes

Many, both at home and on the field, will be interested to learn that Mr. and Mrs. Wm. Y. King of Montreal intend visiting China this autumn. They will, D.V., sail from San Francisco by the S.S. "Manchuria" on September 8th. As these friends journey to and in China, visiting with their sister, Miss Margaret King of Yangchow, and later the Canadian Presbyterian missionaries in Honan and southern China, may we not assure them of our intercession in their behalf.

The many friends of Rev. and Mrs. W. P. Knight will note with thankfulness their safe arrival in Toronto. While rejoicing that Mrs. Knight is much stronger than when she left Shanghai, may we ask our readers to continue to pray that God will do yet greater things and give complete restoration to health.

We would ask that constant remembrance be made of Mr. and Mrs. Horne, Miss McKenzie, Miss Darroch and Mr. Williston, not only as they journey across the Pacific, but also as the returning ones resume their work in China, and for Mr. Williston as he takes up the study of the language preparatory to work in China.

The Toronto Home had recently the privilege of a brief visit from Pastor and Mrs. D. J. Findlay of the Tabernacle in Glasgow. Mr. Findlay is a member of the Scottish Council of the China Inland Mission, besides being, as many know, a warm and intimate friend of many of our missionaries.

News Notes

Many of our readers are aware of the great change which has come over the conditions of work among the Chinese students in Tokyo. Little more than two years ago some seventeen thousand young men from all parts of the Empire were thrown together, in the city of Tokyo, under conditions which made neither for their moral nor educational well-being. It was not long before both the Chinese and Japanese realized that the state of things was not good either for the students themselves or for the countries concerned. To-day not more than five thousand Chinese students are to be found working in this city, and the element of aggressive revolution, which was so evident among the Chinese at first, has been very largely suppressed. The opportunities for Christian work among those remaining in Tokyo are greater

than they have ever been. The class of students is now of high grade and the general attitude of the men towards the Christian workers among them is one of friendliness. A fine staff of Chinese has been gathered around the foreign secretaries of the Chinese Y.M.C.A. in Tokyo, and their present influence is a most encouraging illustration of what may be done by adequately educated Chinese among the educated classes of their own people. There is, too, a spirit of Christian fraternity made evident in practice among these workers which provided an admirable object lesson for the Christian Church generally. It is to be hoped there will be no slackening of interest and support on the part of missionaries in China and friends of mission work elsewhere for this most necessary and effective interdenominational enterprise being carried on among the students in the educational centre of the Far East.

The proposals for the suppression of the opium traffic in Hongkong are approved. The provincial authorities have been asked by the Grand Council to prepare detailed maps of the provinces to be forwarded to Peking. It is said that a number of the Chinese students now in Tokyo will be recalled, and after examination sent to America to complete their education. The subscriptions raised by the Chinese for the new Hongkong University aggregate \$170,000. Viceroy Tuan Fang's recommendations for the establishment of a government opium monopoly are rejected by the Board of Finance. A central depot will be established in Peking for the sale of educational requisites.

The question of despatching students to the United States, which once formed the subject of much discussion between the Waiwupu and the Ministry of Education, has been settled. The Peking University has decided that qualified students should be sent to the capital by the Commissioner of Education in each province, to be drafted into a preparatory school. They are then to be divided into two classes, according to age; and the older students are to be sent abroad immediately, while the younger students have to wait for some time.

H. E. Tuan Fang, Viceroy designate of Chihli, has obtained permission from the throne to establish an Engineering College and has purchased lands and buildings in Shanghai for the purpose.

The Ministry of Education has decided that sixty students from

among Chinese residents in foreign countries shall be educated abroad at Government expense.

Telegrams from Huchow and Chengan in Chekiang and Changtehfu in Hunan to the Chinese Press report extensive floods in those regions and great damage to life and property. Subscriptions for relief are solicited.

It is stated that the Prince Regent intends to increase on a liberal scale the salary and allowances to officials in the empire and to enforce severe punishment for bribery. Any official accepting bribes of over Tls. 100 will be punished with decapitation.

Kiangsi

YANGKOW—As some of the friends already know the Lord enabled me to spend last summer in our out-station of Lanki, forty *li* from Yangkow, but this summer I fear I cannot do likewise, as Mr. Orr-Ewing, who paid a visit to our chapel there in January, expressed a fear of my remaining there during either July or August. Last summer I itinerated for a fortnight in the surrounding district and felt the need the people had of help. Many of those visited came to the Lanki chapel regularly and I was led to stay on there although the summer was an unusually hot one. The chapel is quite close to the mountains, so that I always felt the breezes from them and slept soundly at nights. Then I had busy days of meetings and classes and speaking to the many guests, for the chapel is on the main road. I also had a chance to answer letters and read a little.

During the first week in July some of the natives were burdened about the need of two special places, U-t'u and Long-kia-fan and prayed for two weeks that I might be willing to visit them. Itinerating in July is not our usual custom. And I first dismissed the idea of doing it, but afterwards was led to pray for a cool day if we should do it. Monday it rained and Tuesday was cool, so we started. Wednesday also was more than cool, but then came intense heat and I found myself in Chinese inns with growing crowds surrounding us wherever we went, until the heat became more unbearable than the outside heat of the sun. When we reached Long-kia-fan it was such a day as this and as one result of that visit a well-to-do man, head of a family, came to the chapel all summer through the great heat, walking thirty *li* there and thirty *li* back. When asked if he was not afraid of the sun he said, "If the missionary was not afraid to come to my village in

such heat I should not be afraid to come to worship." He also preached the Gospel, in so far as he knew it, to his son-in-law, on the latter's death bed and we have reason to believe that the young man died in the faith. Thus were we allowed to endure a little heat for a definite purpose.

U-t'u also the Lord is remembering. Mr. Orr-Ewing has suggested the opening of a chapel there.

At another time during great heat a theatre stand was erected near the chapel and more people heard the Gospel at the door than if we had visited five or six villages. The manager also dropped in and bought a gospel and received a copy of John 3:16, which he posted on the outside of his stand.

The past three months have been spent in Yangkow as Miss Irvin was going to Shanghai and she asked me to take her school until she returned. On her return she was also enabled to take part in the Nanch'ang conference. The school is a boys' boarding school—sixteen boarders and in addition five day scholars. Although Miss Irvin returned in the second week of May she has now to make the rounds of the six out-stations and also to get settled into the work here again, so that she has asked me to keep the school until it closes for the heat. The boys' ages range from about five to eighteen years, Chinese, and most of them have quite a little knowledge of Bible teaching, but they sadly need the work of the Holy Spirit in their young hearts. Please pray for them and for the great district from which I am away at present. Miss Davis is also busy in other work of the district and we all feel the need of the mighty working of God in our midst.

It does seem as if we are in the very last times and the Lord has been confirming the Word by signs and wonders in many parts. Oh! that hearts might be touched to know their need and that His own might be more fully yielded to the wonder-working Lord.

Chekiang

FENGHWA—Two weeks ago we had a most blessed service in Fenghwa from which we look for great results. Coming into morning prayer meeting I met a young man who is now a student in the Presbyterian Seminary at Nanking. I asked him if he would preach in the morning service and he gave his consent. As you may possibly know, Nanking was the scene of a mighty work of grace a few months ago. I asked him if he was there at the time of the revival and with a joyful face he told me he had been and also had shared in the blessing. As

he is a Fenghwa man I asked him if he would tell us something of the blessing and his reply was to the effect that he had come back to tell of it, and to seek to get right with some of the people he had wronged in the past. There was great quietness in the morning service when he went into the pulpit. He began the meeting with a confession of his wrongdoing in the past, saying among other things that he had been a stumbling block to many of the people in the Fenghwa district. As one sat and listened to the confession that poured from his lips there came over the heart a deep awe, for surely it was a token of the mighty power of God when a Fenghwa person would confess such things as he mentioned. Then followed a powerful sermon on Acts 2 and 3, after which the writer spoke for a few minutes on the same subject. At the close of the service we saw an old lady kneel and begin to pray to God that He would give her grace to forgive her enemies. That week she had been sick and the heathen round about had mocked her, telling her to call on the name of her God and see if He would hear and heal her. In the afternoon we had a united meeting for prayer instead of the separate meeting we are accustomed to have, the men and women joining in the service in the chapel. It was a very good meeting, but not all that we had expected it to be. There was earnest prayer on the part of a few that God would come to us in mighty power. We had hoped to arrange for a series of meetings with this young man as leader, but as he was under appointment at another place it was impossible at this time. Though he is a Fenghwa man, he is engaged in work in another mission.

We would also like to mention the case of a young widow who is now teaching in the Fenghwa public school. At an early age she was converted, but on account of the opposition of her husband she grew cold in the faith. After a time the husband died and in order to support herself and family she took to teaching. Her first Sabbath in Fenghwa she sought out the chapel, partly, no doubt, from being lonely. Then quite often on the week days she would come to our home and in this way got a new interest in the Gospel.—*Rev. Wm. A. McRoberts.*

Monthly Notes

BIRTHS

On May 2nd, at Kuling, Kiangsi, to Dr. and Mrs. H. G. Barrie, a son.

On May 19th, at Pingyangfu, to Mr. and Mrs. R. K. Gonder, a son (Harold Bertram).

On July 20th, at Talifu, Yunnan, to Dr. and Mrs. W. T. Clark, a daughter.

MARRIAGES

On June 1st, at Paoning, Szechwan, Mr. H. E. V. Andrews to Miss G. Wonnink.

ARRIVALS

On June 25th, at Seattle, Mrs. F. E. Talbot and Miss B. Leggat, from Shanghai.

On August 4th, at Victoria, Mr. and Mrs. W. P. Knight and Miss A. M. Hancock, from Shanghai.

DEPARTURES

On Sept. 3rd, from San Francisco, Mr. and Mrs. W. S. Horne, Miss R. McKenzie and Miss M. Darroch (returning), also Mr. W. B. Williston, for Shanghai.

Baptisms

SHENSI—	
Tungchowfu and out-station	5
Hanchenghsien and out-stations	17
Lantien and out-stations	13
Fengsiangfu	2
SHANSI—	
Puchowfu	4
Ishih and out-stations	32
Yicheng and out-station	3
Luchenghsien	2
CHIHLI—	
Suanhwafu	3
HONAN—	
Kaifeng	13
Taikang and out-stations	13
Huangcheng and out-stations	29
Honanfu	1
SZCHWAN—	
Kiatingfu out-station	1
Chuhsien and out-stations	15
Kweichowfu and out-station	20
KWEICHOW—	
Anshunfu out-station	8
Kweiyang	3
YUNNAN—	
Kutsingfu	4
ANHWEI—	
Yingchowfu	4
Linanchow	1
Anking out-station	3
KIANGSI—	
Ningtuchow	1
CHEKIANG—	
Ninghaihsien out-stations	11
Tientai and out-station	5
Wenchow out-stations	13
Chuchow	12
Tunglu out-station	7
Changshan	12
Shuan out-station	6
HUNAN—	
Yuanchow	2

Previously reported 265

Total 413

678

CHINA'S MILLIONS

TORONTO, OCTOBER, 1909

The God-Planned Life

BY MR. JAMES H. McCONKEY

THEN, too, while we do need to walk carefully and earnestly that we miss not God's great will for us, yet let us not be anxious lest, because we are so human, so frail, so fallible, we may make some mistakes in the details and specifications of that plan. For we will do well to remember this. God has a beautiful way of overruling mistakes when the heart is right with Him. That is the supreme essential. The one attitude of ours which can mar His purpose of love for our lives is the refusal to yield that life and will to His own great will of love for it. But when that life is honestly yielded, then the mistakes in the pathway which spring from our own human infirmities and fallibleness will be sweetly and blessedly corrected by God, as we move along that path. It is like guiding a ship. Our trembling hand upon the wheel may cause trifling wanderings from her course. But they seem greater to us than they are in reality. And if we but hold our craft steadily to the pole-star of God's will, as best we know it, she will reach her destined port with certainty, notwithstanding the swervings that have befallen her in the progress of her voyage.

* * *

But now we come face to face with a question of supreme importance. And that is this. How shall I ascertain God's plan for my life? How shall I be safe-guarded from error? How shall I discern the guidance of God from the mis-guidance of my own fleshly desires and ambitions? How shall I find the path in which He is calling me to walk? We answer, first:

* * *

Believe.

The trouble with most of us is that we do not believe God has such a life-plan for us. We take our own way, we lay our own plans, we choose our own profession, we decide upon our own business without taking God into account at all. "According to our faith is it unto us." And if we have no faith in God's word in this regard, what else can we expect but to miss God's way for our lives, and only come back to it after long and costly wanderings from His blessed, chosen pathway for us? Ephesians 2:10, is as surely inspired as Ephesians 2:8. The promise of a life-plan is as explicit in the one, as the promise of salvation is in the other. Brood over this Ephesian verse. Is it plain? Is it God's word? Does it not say clearly that God has a life-plan for you in Christ Jesus? Then settle down upon it. Believe it with your whole soul. Do not be shaken from it. Again—

* * *

Pray.

Dr. Henry Foster, founder of the Clifton Springs sanitarium, was a man of marvelous power with God. A man, too, of great insight into the mind and ways of God in the matter of guidance in the affairs of life. What was the secret of that wondrous power and wisdom? Visitors were wont to ask this question of one of the older physicians on the staff of that great institution. And this was his response. He took the visitor by the arm. He led him upstairs to the door of Dr. Foster's office. He led him into this little chamber, across to the corner of the room. There, kneeling, he lifted up the border of a rug and showed to the visitor two ragged holes in the carpet, worn there by the knees of God's saint in his life of prayer. "That, sir, was the secret of Henry Foster's power and wisdom in the things of God and men."

Friend, when your bedroom carpet begins to wear out after that fashion the man who lives in that room need not have any fear about missing God's life plan. For that is the open secret of wisdom and guidance in the life of every man who knows anything about walking with God. "Does any man lack wisdom? Let him *ask* of God." Are you one of the men who lack wisdom concerning God's plan for their lives? Then ask of God. Pray! Pray trustfully, pray steadily, pray expectantly, and God will certainly guide you into that blessed place where you will be as sure you are in His chosen pathway as you are of your salvation.

* * *

Will.

Will what? Will to do *God's* will for your life, instead of your own. Do not launch out upon the sea of life headed for a port of your own choosing, guided by a chart of your own draughting, driven by the power of your own selfish pleasures or ambitions. Come to God. Yield your life to Him by one act of trustful, irrevocable surrender. And then begin to choose and to do His will for your life instead of your own. So shall you come steadily to know and see God's will for that life. Our Lord Jesus clearly said this: "If any man *will* to do *my will* he shall *know*." Without a shadow of doubt, we will begin to know God's will as soon as we begin to choose His will for our lives instead of our own.

Thus the spiritual field-glasses through which we come to see God's will for our lives are double-barreled. Side by side are two lenses. The one—"I trust." The other—"I will." When a man can hold both of these to his eyes he will see God's will with unclouded clearness. But suppose a man says to God "I doubt."

Then a veil falls over that lens of faith. And suppose he says, "I will not." Then the veil falls over the other, the lens of the will, of choice. Straightway that man's spiritual vision is in eclipse. He walks in a darkness of his own making, springing from his own unfaith and self will, yet the source and cause of which he, in his blindness, wholly fails to perceive.

Friend, are you walking in such darkness? Do you say, there is such a veil between you and the will of God for your life? Listen. Begin to *believe* in God's plan for your life. That veil will become translucent. Begin to *will* to do God's will. That veil will become transparent. Begin day by day actually to *do* God's will. That veil will vanish! And when it is gone, and you are walking in the full light of God's will for your life you will see that it was self-will alone which shut out the clear vision of God's will. For no man can see the will of God save through these two crystal lenses—the trustful heart, and the yielded will.

Does some one say at this point: "But suppose I have given my life to God to enter into His will for it. What change shall I make in it. Shall I seek a new environment, a new sphere? What shall I do? We answer—

* * *

Stay where you are, and do the next thing.

Talk God's plan, and consecration to it, to Christian men and straightway many of them think you mean them to give up their business and head at once for the pulpit or the foreign missionary field. To come into God's life-plan is to go into some other *place*, as they view it. But there never was a greater mistake. Consecration is not necessarily *dis-location*. Not by any means. God's plan for a man's life does not of necessity lift him out from his present realm of life and surroundings. It is not a new sphere God is seeking. It is a new man in the present sphere! It is not transference. It is transformation. The trouble is not usually with the place. It is with the man in the place. And when a man consecrates his life to God to find and enter into God's perfect plan for that life, God will *usually* keep him right where he is, but living for God and His kingdom instead of living for self. So, until God shows you differently, stay where you are, and live for God.

* * *

*If God wants you elsewhere He will lead you there ;
be sure to follow.*

We have seen that consecration is not necessarily *dis-location*. Yet it *may* be. That God usually keeps a man where he is, when he yields his life to him. Yet *not always*. God may lift you clear out from the sphere in which you are moving. God may completely change your environment, as well as change you. God may take you out of your business or profession, and send you to the uttermost parts of the earth as a chosen messenger of His. "But how will this come about," do you say? *As you do the next thing.* The golden chain of God's great purpose for your life and mine is woven of the single links which we lay hold of, one at a time, along the pathway of daily opportunity. By and by, when we have gathered enough links, the chain begins to appear.

The man who faithfully picks up the links need never fear about missing the chain. Therefore do the next thing. As you do it this thread of daily service becomes in God's hands like the clew to a maze. By it God leads you on in your pathway until you are out from all the labyrinth of darkness and uncertainty, into the clear shining of His will for your life. Therefore do it patiently, faithfully, lovingly. Teach the class, visit the sick, comfort the sorrowing, preach the Word, use the tract and leaflet, witness for Him just where you are. And as you thus serve if God wants you elsewhere He will surely lead you there. Only, do you *be sure to follow*. And thus following some of us will land in China,—India,—Africa. And some of us will abide just where we are. But all of us will be where He wants us. And that is, *in the plan*.

"Ah," says someone, "this is all very well for the young, and the strong, who have all of life before them. But it is too late for me. My life has been full of blunders and failures. It is only after years of wandering that I have come to Christ. There is naught left for me but the memory of mistakes and the fragments of a vanished and broken life." Listen, friend, to this truth, as we part to-night:

* * *

God is the only one who can take a seemingly shattered life and make a beautiful life from the fragments.

Have you ever heard this story? In a certain old town was a great cathedral. And in that cathedral was a wondrous stained glass window. Its fame had gone abroad over the land. From miles around people pilgrimaged to gaze upon the splendor of this masterpiece of art. One day there came a great storm. The violence of the tempest forced in the window, and it crashed to the marble floor, shattered into a hundred pieces. Great was the grief of the people at the catastrophe which had suddenly bereft the town of its proudest work of art. They gathered up the fragments, huddled them in a box, and carried them to the cellar of the church. One day there came along a stranger, and craved permission to see the beautiful window. They told him of its fate. He asked what they had done with the fragments. And they took him to the vault and showed him the broken morsels of glass. "Would you mind giving these to me?" said the stranger. "Take them along," was the reply, "they are no longer of any use to us." And the visitor carefully lifted the box and carried it away in his arms. Weeks passed by; then one day there came an invitation to the custodians of the cathedral. It was from a famous artist, noted for his master-skill in glass-craft. It summoned them to his study to inspect a stained glass window, the work of his genius. Ushering them into his studio he stood them before a great veil of canvas. At the touch of his hand upon a cord the canvas dropped. And there before their astonished gaze shone a stained glass window surpassing in beauty all their eyes had ever beheld. As they gazed entranced upon its rich tints, wondrous pattern, and cunning workmanship the artist turned and said: "This window I have wrought from the fragments of your shattered one, and it is now ready to be replaced." Once more a great window sheds its beauteous light into the dim aisles of the old cathedral. But the splendor of the new far surpassed the

glory of the old, and the fame of its strange fashioning filled the land.

Reader, do you say that your plans have been crushed? Thank God and take heart. Have you not long since learned that the best place for many of your plans is the trash pile? And that often you must fling them before your blinded eyes can see God's own, better plan for your life? And how is it with your life? Has sin blighted it? Have the mistakes of early years seemingly wrecked it?

Have joy and sweetness vanished from it? Does there seem nought left for you but to walk its weary tread-mill until its days of darkness and drudgery



REPAIRING SHOES

lament in your innermost soul to-night.

shall end? Then know this. Jesus Christ is a matchless life-mender. *Try Him.* He will take that seemingly shattered life and fashion a far more beautiful one from its fragments than you yourself could ever have wrought from the whole. In Him your weary soul shall find its longed-for rest. And the fragments that remain of God's heritage of life to you shall mean in glad some days to come, more than all the vanished years that are crooning their sad

The God-Planned Life is in pamphlet form and may be obtained from Mr. F. Kelker, Harrisburg, Pa.

Two Chinese Testimonies

BY THE LATE MR. T. A. P. CLINTON, OF CHANGTEH, HUNAN

(Testimony to the life giving power of the Holy Scriptures)

PENG, the Scholar. In the course of our friendship with the *mullah* of the mosque, I gave him a copy of the gospel of St. Mark in Arabic; the gift was highly appreciated. On removing to our present premises we were too far away to have much intercourse, but the good old *mullah* has not forgotten us, and actually Mr. Peng's conversion seems to have come through the *mullah* recommending him to come to see us. One night Peng dreamt he was in the examination hall, and the theme he wrote about was *Ho-p'ing* (i.e. Harmony and Peace). He wrote much that he did not understand, but it was all vividly impressed upon his memory. Some time after, he was relating his dream to the *mullah*, and asked if he could interpret it; this elicited the following most interesting advice: "Harmony and Peace," said the *mullah*, "are words the Chinese talk of, but don't know much about; we Mohammedans have the Koran which, in some respects, is similar to the Old Testament of the Christians, but we learn very little peace from that. Go over to the West Gate, Fuh-in-t'ang (i.e. the C. I. Mission station) and see the missionary about it." Mr. Peng came, and I showed him in the New Testament the two characters he was asking about; he seemed satisfied he had struck the right place, and being a book-lover he has been delving for himself. Now this little black-whiskered teacher, with face wreathed in smiles, and eyes beaming on the audience through the time-honored tortoiseshell spectacles, gives his Christian testimony with evident pleasure.

Li, the Salesman. When this man stepped on the platform he produced a sensation by saying that all who had preceded him in their testimonies were gentlemen in comparison with himself. "I was a thief, a despicable thief, not once in a while, but three hundred days in the year, and I so planned and schemed to get other people's money into my pockets that even in my dreams I fleeced them." Mr. Li then went on to relate how the Bible had discovered to him what a really bad man he was, and the New Testament, like a mirror, showed him himself; then on reading the verses relating to the thief on the cross turning to the Lord and seeking pardon, he said he had just done the same and found how gracious the Lord is. Knowing some of this man's past history, we put off receiving him for a time; but in everything his life has been correct. He has been punctual and regular at all services, and only recently he was instrumental in bringing back a backslider with whom nearly everyone else had lost patience. We felt, therefore that we must now receive him, the whole church being unanimous in the matter.

"He that hath my word, let him speak my word faithfully, what is the straw to the wheat? saith the Lord. Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

"For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow."

Some Things Which China Has Done

BY H. E. LORD LI CHING-FONG, Chinese Minister

I HAVE heard an English proverb, "There is nothing new under the sun." This leads me to reflect that, according to our records, the arts had made some advance in ancient China. Many of the inventions that are referred to as having ushered in the modern age were known, even in those early times, in China; and perhaps the most notable among these is the magnetic needle for indicating north and south, which was constructed by the Emperor Hwang-Ti, in the year 2634 B.C. Its first introduction to Burmah was in the year 1106 B.C., when the Burmese paid their second tribute to China. On the return of the Burmese representative, the Duke of Chow presented him with vehicles whose axles and pins were made of iron, and with a compass to indicate the direction to be taken. This event has been verified in many books, and also by the subsequent discovery of an inscription carved on pieces of bamboo, found buried in a king's tomb in 298 B.C., and brought to light in A.D. 281.

The evolution of the compass from its primitive form was brought about by three scientists who introduced certain modifications into the construction of the instrument. The first of these improvements was made, according to historical records, at some time between the years 233 and 236 A.D., the second in 478 A.D., and the third in 692 A.D., by the same man who first succeeded in preparing gas for purposes of illumination. This gas was passed into a revolving iron vessel containing asbestos, and gave forth a light of considerable brilliance when ignited. The device was presented to the Empress of T'ong in the same year as the inventor brought the compass to a condition of practical utility, viz. 692 A.D.

Gunpowder, as Western writers say, comes either from India or China. We find in our old books the information that in China it was invented by one Wan Lee, an economist and adviser to the Feudatory of Yew, at some time between the years 519 and 468 B.C.

Printing from blocks was practised in China as early as the sixth century A.D., and printing from movable type as early as the tenth century. That is to say, about five hundred years before the same art was invented in Europe. Our nine classics were printed by the order of the Emperor of T'ong and first sold to the public in the early spring of 932 A.D.

It is said by a European writer that, in the East, the Chinese were conversant with the utilization of water power by means of mechanical contrivances at a very early period. We recall that water mills were first used by Thau Chung Chee, and that a number of these were constructed and exhibited in a public garden, where the Emperor of Chee paid them a personal visit between the years 483-490 A.D.

As to the improvement of hydraulic machinery, we find evident proofs in history that there was some device of this nature made by one Ma Chuin in response to the desire of the Emperor of Wei. In the T'ong Dynasty a certain mechanic of Haichow constructed a wooden doll, which, by the manipulation of sundry wheels, could be made to strike upon a drum, blow a flute, walk upon a rope and perform various other actions; all of which movements were effected by the agency of a subterranean spring. This puppet was made in the year 235 A.D.

Once during an inundation in China, artificial channels were cut in order that the nine rivers might carry all the surplus water to the sea. Even mountains were tunnelled for the purpose of constructing canals. Thus the ground was again cultivated and the havoc avoided. To the sagacity of Yew we attribute the merit of this undertaking, which we regard as one of the most remarkable works of man. It was begun in 2283 B.C., and ended in 2272 B.C.

After a lapse of 2058 years a great wall was erected by Chin Hwang-Ti in the year 214 B.C., extending for about 1,500 miles along the northern frontier of the country. No doubt the work was clumsy, but, nevertheless, as an artificial structure, it may, perhaps, be regarded as one of the most remarkable achievements of human industry. It has been estimated that there is more than seventy times as much material in the wall than there is in the largest of the pyramids of Egypt, and that it represents more labor than many thousand miles of ordinary railroad.

Converts are to be weighed, not counted. Not how many, but how much, is the question. When he who seeks souls is content with one at a time, and content even then only as that one is completely transformed into a new man, we shall have a new epoch of missions.



Photo by]

[G. Whitfield Guinness, M.D.

AN OLD EXAMINATION HALL, KAIFENGFU, HONAN

With about 1,000 cells or compartments for students. The examiner was shut in for three or more days at a time. Should any die during this period his body was passed out through a hole in the wall.

The Revival in the Province of Kiangsu

BY THE REV. A. R. SAUNDERS

THE events of most interest during the past three months in connection with the Lord's work in this part of the vast China field have been the revival meetings at Nanking, Tsingkiangpu, and Antung Ku (three mission stations in Kiangsu); and I will limit this letter to some account of what the Lord has been pleased to do in our midst.

Mrs. Saunders and myself had the privilege of attending the revival meetings which were held by my old Toronto fellow-worker, Mr. Goforth, to which we had looked forward since last autumn.

I must here say a word about the hearty way in which our dear friends, the missionaries in Nanking, entertained the large number of foreign missionaries and Chinese Christians who attended the meetings. Our stay with them remains a pleasant memory.

AN AUDIENCE OF 1,500

The meetings were held in a large rush-mat structure put up for the purpose, which was seated for one thousand three hundred people, but it is estimated that there were at least one thousand five hundred men and women at most of the meetings. The series of meetings lasted for nine days, eighteen meetings in all were held, and most intense interest was maintained throughout. The scenes which we witnessed during those nine days cannot be at all adequately described on paper, but there are a few outstanding incidents which I shall endeavor to relate. As we sat day after day listening to the agonizing cries of men and women under deep conviction of sin, which they had committed since they had believed the Gospel, the tears could not be restrained, and it seemed at times that we were witnessing a part of the great Judgement scene.

Confessions were made by professing Christians of all ranks—pastors, elders, deacons, evangelists, bible-women, church members, and enquirers of both sexes—of sins which included all forms mentioned in the Pauline Epistles. Idolatry, adultery, gambling, opium smoking, theft, fraud, Sabbath-breaking, hatred, divisions, misappropriation of church funds, and right on down to the petty school-boy and school-girl quarrels were all confessed and, praise God, cleansed by the precious blood of Christ. No human effort could have induced the people to confess such, but He, whose office it is to convince of sin, so wrought that hiding of sin was almost impossible. It was the judgement of the Spirit on sin while yet there is mercy.

It was proved beyond any doubt that sin in the churches was the great hindrance to the spread of the



Photo by]

[Rev. A. R. Saunders

A SIDE STREET IN YANGCHOW, KIANGSU

Gospel in China, as indeed in any other land; and God's people must put away sin before the churches in China can fulfil His great purpose to spread the Gospel among the still unevangelized millions.

Hatred of the missionary was a frequently confessed sin, and just what the cause of this hatred was greatly exercised all the missionaries present. I certainly do not think that the treatment of the Chinese convert by the missionary has been the cause, but it must be looked for elsewhere. The presence of the foreign missionary with extra-territorial rights has always been of such material advantage to the Chinese convert that many have been first drawn to us by the hope of temporal gain. Many such, thank God, have before long learned the all-importance of the things that are not seen; but others, failing to get all they had hoped for, though still retaining membership in

the churches, have fostered in their hearts hatred of the foreigner, and it is this class who are now mercifully brought to see their sin.

STRONG OPPOSITION

Strong opposition was made by many prominent members of the churches to the work of the Spirit in these meetings, but all were brought to a humble confession of the sin of resisting the Spirit, before the close. One instance of this comes clearly to my mind as I write, and it will suffice to indicate the nature of the opposition to which I refer. It was not until the second Sunday, the last day of the Mission, that this man confessed his sin, and the utter agony of soul with which it was made I shall never forget. He said that from the very start of the meetings he had determined to oppose, and had by all possible means tried to persuade others to take the same stand. Who was this Mr. Goforth, that he should make us confess our sins? This was a plan of the foreigners to get to know things about the Chinese they could not otherwise get knowledge of. These were some of the things said by this man to as many of the people as he could get into touch with; but, notwithstanding all the Devil's rage and opposition, the gracious work went on day by day, and one by one all who tried to resist the Spirit were brought to the platform. This man said he was in such agony that he could hold on no longer. "I have sinned terribly against God," he cried, "and I pray God to forgive me." He then turned to Mr. Goforth, and afterwards to all the missionaries, saying: "I have sinned against you all, and I ask you to forgive me."

God had done marvelous things in Nanking, but would He do the same in Tsingkiangpu? This was the question confronting us as Mrs. Saunders and I took train on Monday, the 8th March, to go with as little delay as possible to Tsingkiangpu, where we had already made arrangements to hold a series of revival meetings for eight days. What was it that produced such conviction of sin in Nanking? It was not any particular method used by our brother Goforth; nor was there any effort on his part to induce the people to confess their sins. It was not the preaching, though that was most direct; but we had been using the same subjects for the past four years since the burden of the sins of the professing Christians and the need of revival were laid upon our hearts. We had thought, too, that we had entirely depended on the Holy Spirit in this work, and God had indeed given us on more than one occasion precious revival droppings. But the showers we had longed for had not come, and it was in Nanking that we learned wherein we had failed. After all we had sought too much to help God in His work, for whilst He was willing to use us as instruments the work must be entirely His. It was the calm confidence with which Mr. Goforth waited for the Holy Spirit to use the Word as a hammer that impressed us above all else, and we confessed our want of faith and went forth to see God work in a new way.

Before it can be possible for every creature in China to hear the glad news of salvation, revival must come to all the churches in China, and with this new-born confidence that God will do this work we set off for Tsingkiangpu and Antung Ku.

THE MIGHTY POWER OF GOD.

The meetings at Tsingkiangpu were held from Sunday to Sunday, and from the first day God gave us the evidence of His presence in mighty power. It was at the afternoon meeting when a man, a member of the Presbyterian Church, came to the platform and said that he had been in great agony all day and was shaking all over his body. He confessed to acts of adultery. From that time on, all through the eight days, God worked in power, but specially so on the last two days, when marvelous power came upon the meetings, and confessions of sin of all kinds were wrung from the hearts of the people. The man who had confessed to adultery on the first day had been most miserable all the week, but not till the last day of the mission was he willing to face all the consequences and confess to the sin of actual murder. The same evening a young man, who had not before professed the name of Christ but had been converted during the week, staggered to the platform like a drunken man and confessed to having stabbed a man during a fight last summer. In making his confession he said that for several days he had resisted the Spirit about this matter, as confession of such a crime meant so much loss of face, but he was in such terrible agony he could put it off no longer. One man, a deacon in the Tsingkiangpu church, had been to the Nanking meetings and had there confessed to a number of sins that had much hindered the work of God in connection with his own church, but had still retained in his heart a sin which he was unwilling to speak of. He had had no peace since, and on the last day of the Tsingkiangpu meetings he was made to confess it. It involved so much loss of face that the

Devil did his utmost to hinder him making a clean breast of the whole thing, but the grace of God triumphed. On the last Sunday morning he came to the platform, and, laying a dollar on the table, said that during the time of famine relief he had stolen a sum of money; and the dollar he had laid on the table was an evidence that he had owned to this sin and would refund the money as he was able. He had really had no benefit from the money, for the Lord had punished him for his sin. He and others of his family had been ill for one hundred and fifty days, during which they had no income, and the money taken wrongfully from the famine funds had all to be used to keep them alive. Another, who had also confessed to much at Nanking, was in bitter agony at Tsingkiangpu, rolling on the platform in pain because he had been the cause of all the divisions in the Tsingkiangpu church. He had falsely accused other members, and had sought in that way to establish for himself a good name with the foreigner. He then and there apologized to a number of the Christians, asking their forgiveness.

A woman helper of the Presbyterian Mission confessed with sobbing that at the time of famine relief she had the oversight of thirteen sewing women, and had stolen a large quantity of foreign flannel and a number of the best garments that had been sent to be given to the refugees. "How could I preach to others," she cried, "when it was well known by those outside that I had done this. I am a thief, and I deserve to go to hell."

A woman who, with her husband was excluded from fellowship a few years ago, lay on the platform groaning as if in extreme pain, and no wonder! When at last she was able to speak she said: "When my husband was put out of the church we got very angry, and gathering up all the Scripture scrolls, Bibles, and hymn-books, we destroyed them; we then put up idols, and calling in a witch we handed our household over to the Devil. Can God have mercy on such as me? My husband died last year, and we sent his soul to hell."

When God moves in this way in our midst, we can do nothing but stand aside and let Him work, lest we should in any way mar the work.

There were three known cases of conversion during the week, and several others were deeply impressed with the power and the majesty of God, but they have not as yet taken a stand for Christ.

A MOST INTERESTING CASE.

The case of one woman who was converted is most interesting, as it shows, as nothing else could, what the Holy Spirit can do for the ignorant. Her husband is a colporteur with the Presbyterian Mission, and had been to Nanking. There he was under mighty conviction and confessed to much sin, one being that he had ill-treated his wife. On his return he took the first opportunity to apologize before all to his wife, and he asked her for forgiveness. This was so used of God that her heart was opened to the Gospel, and she attended all the revival meetings, and during the week gave her heart to Christ. She had hitherto been very dull, and the missionaries had almost given up hope that she would ever be able to take in the message of salvation. After she was converted she understood everything that was preached, and her husband said to her: "How is it that formerly, when the missionaries here taught you, you could understand nothing, but now,

when this missionary comes from Yangchow, you can understand everything he says?" "Oh!" she said, "it is not the man, but now I have the Holy Spirit, and He makes me understand."

These are but a few of the wonderful things God has been doing in our midst, but sufficient to enable you to praise God with us for the revival of real Christianity in Tsingkiangpu. I would emphasize the fact that revival has only been begun, and there is much more to be done. But God, who has begun the good work, will go on with it in the days to come, in answer to our united prayers; we shall see the fruits of revival in a large ingathering of souls to the Redeemer's Kingdom.

The meetings at Tsingkiangpu being over, we went, according to arrangements made, to Antung Ku, on the following Monday. Before we had come within ten English miles of the city it commenced to pour, and we arrived pretty well soaked. The rain prevented the country Christians from coming in at the appointed time, and it was Thursday evening before the greater number assembled. We had meetings of a preparatory kind on Tuesday evening, and all day on Wednesday and Thursday, with those who were in the city, and on Thursday evening the regular series commenced. Three meetings a day were held on Friday, Saturday, Sunday, and Monday, which, with meetings Thursday evening and Tuesday morning, and those that preceded, made in all twenty meetings in Antung Ku. The average length of the meetings would be two and a half hours, and they were attended by over three hundred members and enquirers, with a small percentage of outsiders.

THE BLESSING AT ANTUNG KU.

The same manifestation of God's power that we had seen at Tsingkiangpu was witnessed here, though not in the exact form, and for three whole days men and women were confessing the sins which they had committed since they had known the Gospel. The oldest member of the church, a Christian for more than twenty-five years, whose wife was still a heathen, confessed that disregard for the Lord's command in regard to the Sabbath had hindered his family, for he had never wholly observed the Lord's day.

A woman stood up in the audience and, with weeping, confessed to many quarrels with her husband—a heathen—when she would even tear his eyes and face till blood came. On the last day of the mission this same woman came to the platform and, with real deep sorrow, confessed to adultery, and in connection with this confession we had the greatest evidence of God's power I have yet seen. Her husband, a notoriously bad character, was in the audience for some reason or other, and heard her make this confession. While we were at dinner the evangelist came to tell me that the husband was greatly enraged about this confession, and had gone on the street to buy opium which he intended giving to his wife that she might end her own life. The evangelist urged me to see the man on his return and exhort him to desist from his evil intention; but I said to him; "Cannot God Who made the woman confess her sin protect her from man's evil designs? We can only pray." We did pray, and when I went out to the hall to commence the afternoon meeting, the evangelist met me with the words: "What the pastor said is right, for there is nothing like prayer." He then told me that when the man was on the street, before he had bought

the opium, he became very troubled about his own sins, and returned to the hall without doing what he had intended. On his return he told the people that God had been showing him what a great sinner he had been, and he would confess his sins at the afternoon meeting. He was the second person to come to the platform that afternoon and confess to God that he had been a very great sinner. In the evening he was on the platform again and was more explicit. He then confessed to ten great sins, amongst which were highway robbery, murder, adultery, opium-smoking, and gambling, but he said he had now decided to trust in the Lord Jesus Christ and leave his old life. This experience of God's power filled all with awe at the majesty of the Lord.

DEMONS CAST OUT.

There was another experience at Antung Ku, not met with at Tsingkiangpu nor at Nanking—four demon-possessed women and one man, who all sought the prayers of God's people for deliverance. Some had been partly set free from the Devil's chains, but one poor woman was possessed when she came to the platform. Such a sight I had never before witnessed. We called upon all to pray for her, and then came one of those outbursts of simultaneous prayer that so often come at revival times. Over three hundred people rose to their feet at once and poured forth a volume of prayer that was simply grand to hear. All prayed in their own words aloud, yet no confusion; all commenced together and all ended together, yet there was no prompting from man, but the Holy Spirit was in full control. We had seen the same at Nanking and Tsingkiangpu, a sight not soon forgotten. The woman went from the platform delivered, and was again on the platform in the evening, in her right mind, confessing her sins.

I could go on with incident after incident, but it would make an already very long letter a burden to the readers, so let it suffice to say that over one hundred persons confessed to sin at Antung Ku, and some of these were on the platform two and even three times. Before closing I must mention how God worked in a striking case of resistance. One of the Antung Ku evangelists, who had already confessed to several sins that had prevented him being used as he might have been, came to the platform and said he had a grievous sin that he must confess as he had been in an agony for a day or more about it. When the meetings first began he did not agree with the teaching, and decided to offer a stubborn resistance, not only so, but had also done his utmost to encourage others to take the same position. Before the meetings had gone very far he had seen that the work was not of man but of God, and his sin of seeking to withstand God and encouraging others to do the same had been brought home to his heart by the Holy Spirit, and he felt that he could get no peace till it was confessed. He then sought God's forgiveness by prayer, and turning to me asked me to forgive him for having sought to spread an evil report. Opposition here as at Tsingkiangpu had to give way before the mighty power of God, but some both places did resist throughout. May God yet have mercy.

The few incidents that I have related above will enable you to praise God for the glorious things He is doing in our midst, and will lead you to believe with us that this mighty wave of revival will sweep through the whole of China's eighteen provinces.

Nine Days in Likiakuan, Kweichow

BY MRS. I. PAGE

ONE bright morning we left home and after a beautiful journey of about thirteen miles over the hills, arrived in the afternoon at a tiny Miao hamlet of only six houses, called Likiakuan. The houses are built on a hillside, some of mud with straw-thatched roofs, others, with walls of plaited bamboo, these latter are new houses, being still unfinished.

We were taken to the home of David and Rachel Wang, who gave us two rooms in their three-roomed house! The mud walls and floor were swept as clean as possible, and soon we were comfortably installed in the inner room, the outer one served the three-fold purpose of bedroom for the Christian woman who had accompanied us, kitchen and meeting room. Between these two rooms was an aperture but no door, and the inner room had a hole in the outer wall rather more than a foot square to serve as window, but no window frame or shutter; so we hung a rug across the room in such fashion as to screen both door and window, at pleasure. Our Miao friends are, however, so kind and thoughtful that a door to one's room is not such a necessity as it would be among the ordinary Chinese, who are more curious and prying.

A number, both of men and women, came out to meet us and escort us to the village. It was evident that they had been out before and prepared the way for us. The last two or three miles the road was very narrow, while shrubs and tree branches overhung the path, making it difficult for even a small mountain chair to pass, these they had cleared away making an open path for us.

Ours was not the only arrival that day, for, toward evening, Miao enquirers from other villages began to troop in, until we wondered how the tiny hamlet could possibly contain them. They wanted to leave our two rooms entirely for our own use, but knowing



EIGHT MIAO WHO WERE BAPTIZED AT LIKIAKUAN AT THE TIME OF THE CONFERENCE

how crowded they were, we prevailed upon some of the women to keep our woman company in the outer room. After the evening meetings were over they spread plenty of straw on the floor, and a number of them spent the nights there. One night I had a peep at them, all kneeling on their straw to pray, before going to sleep.

That first evening we had a good meeting, although many were weary after their long day's walk. Far into the night their voices were to be heard singing favorite hymns. On Sunday we had four meetings, the first being a prayer-meeting, when so many wanted to pray that no time was left to make an address. A chapel is badly needed in that place and we hope to have one soon. About eighty persons crowded into our little room, the majority having to stand during all the meetings, benches or seats of any kind being hard to find among them. They are nearly all so poor that they do not bother with tables and chairs. The cooking range does for the former, and a log of wood for the latter.

In the evening lighting was a difficulty, there being no convenient place to hang our one lantern. My husband overcame this difficulty the first evening by calling a big Miao to his side, saying, "Here Asa, please hold the lantern on your head." Asa, with a pleased grin, at once became a light-bearer, and stood through that long meeting with the lantern on his head. We were better able to prepare for lighting by the next evening and so dispensed with Asa's willing services.

During the day we often had a good deal of leisure to roam the hills, as the people were busy at their work, threshing rice, grinding corn, making bean-curd, cutting trees and branches for fire-wood and bringing it home. Two families moved into the hamlet while we were there, and a number of both men and women went to help bring along their goods



GROUP TAKEN AT THE LIKIAKUAN CONFERENCE.

and chattels, in the one case this took three days for the round trip. On the return journey some were belated, had difficulty in getting a shelter for the night, and came in next morning, tired and hungry, having had no food and little sleep for twenty-four hours and more. Nevertheless, they worked away all day, but by evening found it hard to keep awake in the meeting, for which we could not blame them. The weather was chilly, so some of the men went—the Monday after our arrival—and got charcoal for our use. After that we had a fire in a hole in the mud floor of our bedroom. For cooking purposes we had only to send a man out to dig coal from holes opened in the hills near by. For themselves, the Miao made enormous fires of wood on their mud floors, around which many could gather, not seeming to mind the smoke in the least.

During the week quite a number asked for baptism, and my husband made a list of some forty names. Of these we knew some were not ready to be received into the church. Some still cultivate opium at the command of their landlord, and even though thus, in a manner, compelled to it, we feel it better they should wait until they can give it up, as others have done. In other cases attendance on Sundays had not been regular enough to warrant baptism. Others were examined as to their knowledge of the truths of the Gospel. Finally, on Saturday, the 27th inst., eight were accepted and baptized in a stream at the foot of the hill. Of these four were men and four women, two of the women being wives of church members, and the husbands of the other two being baptized with them.

Although the men, as a rule, know more than the women, some of the latter surprised us by their attainments. Our topics for the evening meetings during the week were all taken from Romans six. We read the chapter through each evening, all who could, taking a verse in turn. Before the week ended two of these women, named Mary and Hannah, could read the whole chapter fairly well. One elderly woman from a distant village, who had never been to our



TWO BROTHERS, JACOB AND JOHN, WHO BELONG TO THE SHUI-SI MIAO AND WERE BAPTIZED RECENTLY

meetings in Anping, surprised us by the number of hymns she could not only repeat but sing correctly, as well as by her readiness in prayer. Her son had taught her at home. That is the beauty of Miao work—one always teaches others.

On the last Sunday of our visit fourteen of us sat down at the Lord's table, eleven Lukiakuan church members, and we, with our woman from the city. It was a busy, happy day.

The following day, after a short meeting, we set out for home. A crowd of people escorted us for some distance, then the men stationed themselves on a hill at one side of the road, the women on an opposite one, and sang hymns as they watched us until we were out of sight.

We thank God for those nine happy days among our Miao friends, and trust that this work, still in its infancy, may grow and spread to the glory and praise of God.

"The following are the names of a few distinct tribes in Yunnan:—Behoni or Beeo, Puto, Pukong, Bayi or Mohshan, Shimolo, Kato, Capeh, Mingja or Peholtse, Yao, Mohwalolo, Lobi, Chidee, Lahmi or Ahmo. Generally, the men are dressed like Chinese, but the women betray their nationality by their curious costumes and profuse ornaments. The various tribes are physically different. Some are strong and sturdy; others again are thin and delicate. Climate is no doubt responsible for much of both build and appearance, as well as habits. Generally speaking their diet is very poor. The Mingja tribe seem to be better off than most. They live in better houses and dress better. The language is, however, the most important test and deciding factor in the classification of these many tribes, and here again the missionary must enter the field before many of these ethnographical mysteries can be solved. What an immense field this is! One has not to go far off the beaten track to learn that the work of the British and Foreign Bible Society is not done yet, nor that of any other Society."—*The North China Herald*.



SARAH AND LEAH, WIVES OF JACOB AND JOHN

Tidings from the Provinces

Personal Notes

Through recent letters from China it is with regret that we learn that two of the children of Mr. and Mrs. J. S. Fiddler have been ill with small-pox. Much sympathy will be felt for Mr. and Mrs. Fiddler in this trial. Ningsiafu, their station, is very isolated, the nearest doctor being more than twelve days journey from them. At the time of writing Mr. Fiddler was also threatened with illness.

Earnest and definite prayer is asked for Mrs. Falls of Pingyao, Shansi, whom we grieve to know is very far from well. Will the friends not ask, that, if it please our Father, He will grant that the present trouble may speedily yield to the rest and treatment which have been prescribed.

The friends in the Toronto Home have recently had the pleasure of a visit from Mr. and Mrs. E. H. Taylor. Mr. Taylor is the youngest son of the late Mr. J. Hudson Taylor, the beloved founder of our Mission. Our friends are on their way to China to resume their work at Hungtung in the province of Shansi.

News Notes

The monthly missionary prayer meeting which was held at Chefoo proved to be one of unusual interest, not only on account of the number of visitors present, but also because a number of veterans were there, including the Rev. Dr. Hartwell, the pioneer of Christian missions in Shantung. After an address by the Rev. C. W. Allan (Wuchang), who presided, the meeting was thrown open and Dr. Hartwell, who had recently returned to China, spoke of the stupendous change wrought in this empire during his experience. He contrasted the small vessel of barely 500 tons, which brought him to China and took 127 days from New York to Hongkong, and the enormous liner of 27,000 tons which took him back to America last year. When he reached China over fifty years ago there were only 1,800 Christians in the whole empire and at the conference (1907) there were computed to be over 180,000, a fact which, if anyone had dared to foretell it in those early days, would have branded him as a lunatic. Dr. Hartwell reached Chefoo in 1860; it was a very different place from what it is now, without anything foreign and without a native Christian. Dr. Hartwell expressed his pleasure in returning to work and said that he looked forward to seeing still greater things effected. Other veterans spoke and Mr. Rudland, the sole survivor of

the Lammermuir party which sailed from London in May, 1866, remarked that of the 2,000 Christians gathered in the Taichow district, Chekiang, fully ninety per cent had been converted through native instrumentality.

A proclamation has been issued about the opening of a girls' school in the city of Ichang. Girls between eight and fourteen years of age will be admitted. A guarantee of 2,000 cash must be paid down when the names of scholars are entered. Only those with unbound feet, or willing to unbind, will be allowed to attend. There is no doubt that the visible good results of work among women and girls by foreign mission ladies are responsible in a large measure for this desire by the Chinese to establish girls' schools of their own. But it will be some time before the native schools, under native teaching and supervision, can compete with the mission schools.

It will be of interest to philatelists to hear that the Imperial Chinese Postal Administration is shortly issuing three special stamps to commemorate the accession to the throne of his Imperial Majesty Hsuan T'ung. Unlike China's present issue these stamps are oblong and are to be issued in the following denominations: two cents, yellow border of Imperial dragons, centre—Temple of Heaven in greens; three cents, ditto with blue centre, seven cents, ditto with purple centre. On the top of these stamps are the words, "Chinese Empire," and underneath that, "Hsuan T'ung 1st year." It is expected that these stamps will be issued about September 15, the supply being a limited one.

The Minchengpu, or Ministry of the Interior, says a native report, has issued circular instructions to all the provinces, ordering the authorities to distribute anti-opium cures free among the people, to print and circulate anti-opium literature and to exercise strict supervision over shops dispensing anti-opium medicine. With regard to the last measure much may be done by the Municipal Council to put a stop to many injurious quack remedies sold in the settlements in the guise of anti-opium pills.

Viceroy Tuan Fang was to remove into his yamen on the 12th instant and it is reported that he has announced that he will not receive visitors or transact official business on Sundays.

Kiangsi

HOKOW—Let me tell you about the direct work of the Holy Spirit in the heart of a widow in Tenshanhsien

recently. Her family have, for several generations, been people of renown. She had nine sons born to her but only one is now living. She came to Tenshan on account of a lawsuit. She is poor but makes a living for herself by keeping boarders, friends who have lawsuits, and who come to Tenshan for trial. Her son has until quite recently been very ill. All the benefits of the past now seeming a thing of naught, she decided to become a vegetarian and live in a nunnery, seeking only future happiness. One day she came across a recent enquirer and told him her plan. He told her not to do this but come and worship God. She came the next Sunday. He then told her that if she worshiped God she must put away idols. She went home and took them down, four I believe, taking them out and burning them. She understood the Gospel from the first, believed it, and began to pray. In two weeks from this time her son was well and at work again. She learns to read in the evening. Another enquirer helps her, and already she can repeat some of the enquirers' book. I saw her for the first time after she had attended three Sunday services and heard her tell the above story.—Miss A. Skow.

Szechwan

CHUNGKING—It has been my privilege to spend three weeks up in the Ch'ikiang district visiting Mr. Ch'en's and other places, where there are those who are more or less interested in the Gospel. Wanting you to be able to rejoice with us in all God is giving us to see, as well as to unite in prayer for still more blessing, I write you of this journey.

First as to who made up the party. Of course there was the inevitable coolies without whom we could do nothing. Splendid fellows they are, if they are any good at all. We had two, one of them, Lao Lo, having worked for us in this capacity for some years. He is a big, strong man, able to carry a load of between eighty and one hundred pounds all day. As soon as we arrive at the inn at night he makes up my bed, cooks the evening meal, and is always sweet and happy about it; and does it for the really high wage—Chinese standard—of 200 cash per day, or about ten cents.

As to helpers I had two men with me; one a Mr. Fu, who has been in the service of the Mission for several years as a colporteur and evangelist; the other a younger man, Feng Hongru. He has been, and still is, one of our servants. We have had uniformly good servants in China, but never one

SHENSI—							
Sisiang	-	-	-	-	-	-	22
SHANSI—							
Soping	-	-	-	-	-	-	1
Luanfu	-	-	-	-	-	-	5
CHIH LI—							
Shuntehfu	-	-	-	-	-	-	1
SZECHWAN—							
Kweichowfu out-station	-	-	-	-	-	-	2
KWEICHOW—							
Tsenyi and out-stations	-	-	-	-	-	-	21
KIANGSI—							
Yungsin and out-station	-	-	-	-	-	-	6
CHEKIANG—							
Shuiian out-stations	-	-	-	-	-	-	2
Wenchow out-station	-	-	-	-	-	-	2
Ninghaihsien	-	-	-	-	-	-	11
							73
Previously reported							831
Total							904

Editorial Notes

A BULLETIN of the Edinburgh Missionary Conference is to be issued monthly, from the present month until next June, giving all necessary information concerning the Conference. Subscriptions to this paper may be sent to Mr. W. H. Grant, 156 Fifth Avenue, New York City. The subscription price is fifty cents.

We have resumed the weekly Prayer Meetings at Germantown, and we heartily invite all of our Christian friends in that locality to meet with us as often as possible. The meetings will be held at the Mission Home, on Saturday afternoons, at 3.30 o'clock, as formerly. At the first meeting upon the first Saturday in this month, Mr. Frost took as the subject of his Bible reading, the word of the Lord to Moses: "Speak unto the children of Israel that they go forward." He pointed out that God expressed thus the law of His own life and work, and that He thus indicated what was to be the perpetual law of action for His people. Where there is life there can be no going backward or even stoppage; there must be progress. We earnestly hope that the divine favor may make this possible for the Mission during the coming winter, when work both at home and in China becomes more active and aggressive.

The Mission in England has been having very interesting and helpful valedictory meetings, at which they have bade farewell to a number of returning and new workers. Some thirty-four missionaries are going out. Twenty-three of these are returning after furlough, and eleven are going forth for the first time. It is with something of sadness that we note that only four of the new workers are men, especially as a somewhat similar proportion exists in other parts of the world where the Mission is represented, and this at a time when men are peculiarly needed in China. We would ask prayer for the outgoing parties above referred to, as also for Miss Edna Griffith, of Sydenham, Ontario, who leaves Toronto, as a new North American worker, upon the fifteenth instant.

We have had the unhappy experience, of late, of having to part with a number of our old and tried workers. For one reason and another they have found it necessary to resign from the Mission. A few have remained in China, but others will be kept at home, these last, mostly, because of ill-health. This, in view of China's great need, is deeply distressing, especially as few new workers are coming forward to take the vacant places. We need more prayer for missionaries. This is God's appointed way to secure them, and they will not be obtained otherwise. Will not those friends who read this note, pause, if possible, just where they are and ask the Lord of the harvest to send more laborers into China's great harvest field? As surely as believing prayer is offered so surely will it be answered.

May we not ask special prayer for all the Mission workers at Shanghai. It is at Shanghai that the official work of the Mission is concentrated, and few who have not been at that place can have any adequate idea of the heavy and constant burden of work which

falls upon those resident there. In the Mission Compound at Shanghai are located the Directors' Department, the Treasurer's Department, the Business Department, the Post Office Department, the Hospital Department, and the Home Department, and in each of these the pressure of service is unremitting. Mr. Hoste and Mr. Stevenson bear the chief responsibility, but there is not one who has not his own heavy share of duty. Let those who pray for the Mission, pray for this centre, that there may be given to all of our friends there a constant sufficiency of strength, wisdom, love and power.

In a recent communication from Mr. Stevenson, the Deputy Director at Shanghai, we were given the result of an investigation concerning the average term of service of the members of the Mission. This report is summed up as follows "Dating from Nov. 10, 1907 to May 31, 1909, one hundred members of the Mission have left for furlough, whose average term of service was exactly eight years." As any one will recognize who is acquainted with life in China, this is a high average, and it speaks openly of the general good health of the members of the Mission in China, and thus of God's protecting care over us. Let us not allow this to pass without offering our heavenly Father the praise which is His due.

We are thankful to announce that a Keswick deputation is to visit Canada during October and November, to be made up of the Rev. G. Litchfield, and our British Home Director, Mr. Walter B. Sloan. These brethren will begin their meetings at Halifax, and will then proceed to Montreal, Ottawa, Hamilton and Toronto, ending at Winnipeg. Mr. Sloan may go farther west, and later, he purposes to pay us a visit at Philadelphia. We trust that God's richest blessing may rest upon the labors of these beloved brethren. We would ask earnest prayers in their behalf.

"How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of salvation." (Romans 10:15.) It is said that not less than three hundred millions of dollars—and no one knows how many lives—have been spent in the search for the north pole. At last, two men have found it, that is, they have found an undefined place which they call the pole, and an immeasurable space around of snow and ice, where neither man nor beast can live. And all the world goes mad in hailing these undoubtedly brave men as the heroes of the world. How different is God's estimate of human achievement, and how surely, one day, will He reverse man's judgment of things. There is no exclamation of world admiration now as the missionary goes and comes; but the day will come, as surely as God is on His throne, when he will be hailed as the one whose life has been truly well spent and whose accomplishments have been beyond compare. That is God's word with which we began, and it is He Himself who says it. So then, weary and unhonored worker for Christ in hidden lands, wait in peace. Your crowning day will one day come, and it may be nearer than you think.

CHINA'S MILLIONS

TORONTO, NOVEMBER, 1909

Prevailing Prayer

ADDRESS BY THE REV. J. GOFORTH

"**C**ONFESS your faults one to another, and pray one for another, that ye may be healed." (There is a spiritual as well as a physical healing.) "The effectual prayer of a righteous man availeth much." (James 5: 16.) Those of you who were in the little meeting this forenoon will remember that we were talking about this prevailing prayer. We gave a good many necessary reasons that we must keep before us if we would pray this prevailing prayer. We will not repeat those, but will simply add one more. There must be *perseverance even to agony* before we can pray this prevailing prayer. We know that Jacob prayed thus and prevailed with God. He saw that all was lost unless he got God on his side, because his brother had vengeance in his heart towards him; but when Jacob prevailed with God, his brother had the heart of a brother the next morning, and all was well.

We see in the life of Brainerd this power to prevail. He was sent to the Indians. He had not learnt the language, but he could prevail with God. We find, from reading his journal, that he speaks about at one time being in the forest. It was a cold night. He prayed, he did not know for how long, but when he ceased he realized that his clothes were all wet with perspiration, showing that he had been pleading with God even to an agony, and then those Indians—wild, savage, fighting, swearing, drunken people—came to that place and were instantly swept by the Spirit of God—men, women, and children, each one apart for himself and herself, all under awful conviction of sin. It may be necessary for us thus to pray. It may not always be necessary. Why is it that God requires this of us, because He can grant a request even before we ask Him?

It seems to me that God requires this of us for this reason—that we may get into heart-sympathy with Him the Father. It cost God much to save this world. He saw this world lying in the wicked one, and He repented that He had made man; so vile, so disappointing had man become. But God determined to save this world, and the price was His only Son. He held not back His Best. Now, I feel that we often mistake; we often give Jesus Christ all the credit for the heart-pain—and, surely, His was great, was awful: I will speak about it later. But it seems to me that we ought to sympathize with God the Father more, just on this point. I think that I never realized that until the Boxer year, when we were driven from our station and were attacked one day by about four hundred or five hundred Boxers. While these men were around me, and four or five of them were hacking at me with swords, I did not realize pain. I received several cuts. One almost went

through the bone of the skull. But it was just like a little tap, and soon passed away. But when I saw one of these fiends try, with a sword-thrust, to kill our little Wallace, only eight months old—he was on the cart with his mother, she was too quick, and the sword stuck in the pillow, it just made a little cut in the forehead—and when I saw them striking at Paul with clubs and with swords, as he dodged here and there, or striking at Helen—O, what agony! what awful agony! They might cut me—that did not matter—but when I saw them trying to hack up my children, then it was agony beyond degree. Now, God the Father realized in full just what they would do to His Son—that they would revile Him, would reject Him, would spit in His face, would put Him through a mock trial, would nail Him to the Cross. God knew all that, and it seems to me that the heart of God the Father was more rent than the heart of God the Son, if one might say so.

Now, God did this to save us, and He wants you and me to realize that to save men means something—means sacrifice; and, therefore, He will lead us on to this point: that we must just have the same heart as God our Father, and then we shall prevail. Now, this seems a most reasonable attitude. If we could but realize the condition of the lost, it seems to me that we could not but have an agonized heart for those in this awful danger. You recall the great coal mine disaster a few years ago at Lille in France. You remember that more than one thousand men and boys went down into that awful pit that morning, and that before noon, by an explosion, the pit caught fire, and all the avenues of escape were blocked up. Soldiers hurried to the rescue, and people from all parts trooped there. You read of an old man coming forward and saying, "My son is down there." He was in agony. An old woman came who had two sons in the pit. She was in agony. A mother came to the pit with the children, all in agony, because the father was down there. A young woman came to the pit. Her brother was down there. She was in agony. Not one person came to the pit that day who had any friend or relation down there but was agonized. They realized the danger of their loved ones. And it seems to me that, if we understood the Scripture through the power of the Spirit, we would agonize for the lost. So it is only reasonable that God should require this of us. We see His agony.

Another thing. It seems that God requires it in order to bring us into full sympathy with His Son. Look at His Son in the Garden of Gethsemane. Was ever pain so awful as that? Why, His immediate disciples did not at all realize what the Master was passing through. They went to sleep. But

see those drops of blood ! His soul was in an agony even unto death. He realized that He had to drink that cup to the dregs. Our salvation had to be completed the next day. He had to endure all till He could say, "It is finished." He knew that He must say, "My God, My God, why hast Thou forsaken Me?" Now, Jesus went through all this for mankind, and it seems to me that God the Father would require this for the prevailing prayer—fuller sympathy with Jesus Christ. His followers must deny themselves, and take up the cross.

MOTHERHOOD OF THE CHURCH

Another thing which would make it necessary that God should require such prayer—and it is reasonable—is this, that when He does save men, when He brings them into His Church, then we will be able to mother them. We all know what a woman must pass through before she reaches the proud place of motherhood. It is like death ; but when the man-child is born into this world, O, what a joy ! The pain is all cast behind her back. Here is a man-child added to this earth ; and she would give her life for that child. I remember reading in our school-books many years ago in Canada about a mother who started off to see some relations. She was carrying her eight or nine-months-old son, and after she started a blizzard came up and she could not see north, south, east, or west. She could not tell where to go. She wandered on and on till all her strength was gone, and night came on, and she could not go any further ; so she took off her cloak and wrapped the child round and round and round. She laid it in her bosom as she lay there. Her friends were alarmed and lit their lanterns and went in search of her. They found her at the dawning of the next day, almost covered with snow, frozen and still. They undid the bundle and the child woke up and smiled. It was warm. The mother had given her life for her son. It seems that that is just what God wants us to do : to get right into this attitude so that we can say with Paul, "My son Timothy." Our churches, I fear, are too cold and dead to save people. God has no encouragement to bring newborn babes in Christ into His fold. You might as well take a newborn infant and put it at the breast of its dead mother and expect it to thrive, as expect newborn babes in Christ to survive in some of our churches, where we find card-playing, dancing, and everything worldly. My son wrote a letter just after he went back to Canada, and he said : "I went out for a picnic in connection with the Presbyterian Church. They danced until they had their meal. I did not dance. I did not know how. After they had had their meal they all sat down to card-playing—bridge or whist, or something of the kind. I could not play cards. I went to the other side of the lake and stripped and had a swim." He was a Chefoo boy, used to the water, and he had a swim. How can we expect God to be encouraged to save men and women with churches like this? There must be separation. There must be Divine life. It must be one or the other. We cannot do these things if we are going to be the servants of God.

PERSEVERANCE NECESSARY

And then another thing. God requires us to persevere because if, after the first or second prayer, a great inrush came into the Church, how puffed up we would get. We should commence to praise our revival, and we should lose everything. God wants to break us down. I remember one church in Shansi. When I went there they said : "We are all prayed dry. If God does not bless us now there is no hope. We are prayed dry. We have prayed ourselves right up." I started to speak there, and during the first address I could see the people weeping. They broke right down during the first address. They had prayed dry. God brought them to that pass. They had not any strength left. Just as soon as the churches of London can come to that point, God will bless them. Elijah is spoken of as "a man of like passions" as the rest of us. We say that we are not Elijahs. Well, he was a man of like passions as the rest of us, and we can pray just like Elijah prayed because we have Elijah's God. It does not depend on the man at all, or on how much education he has. It just depends on letting the Almighty Spirit pray through you with groans that cannot be uttered. We all know that Queen Mary said, "I fear the prayer of John Knox more than an army of ten thousand soldiers." How many of us in this meeting have realized that there were men like John Knox, who could pray these prevailing prayers? But we cannot all be John Knox's. I read in one of Mr. Finney's books about a poor blacksmith. The man had not much talent. In speech he was a stammerer, and no one wanted to hear him in the church, even in prayer. But he was a warm-hearted, earnest Christian. He went down to his shop one afternoon with an overwhelming burden of prayer. The church was as dead as could be. It was in a Laodicean condition. The pastor was half dead and half alive. No one was being converted. Very few went to that church. The town was immoral and evil. The blacksmith closed his door on the inside and prayed all the afternoon and went home. On Sunday, when the pastor came to the church, he said : "What is the matter here? Who brought all these people here?" He could not preach as he intended to preach. He was inspired by the Spirit of God, and as he preached men and women were smitten. A revival started there, and two or three hundred were saved. The blacksmith was able to pray the prevailing prayer. There are quite enough people in this audience, if only in the right lines, to move all this great city of London.

Observe, Psalm 63 : 1, the eagerness implied in the time mentioned ; he will not wait for noon or the cool eventide ; he is up at cockcrow to meet his God. Communion with God is so sweet that the chill of the morning is forgotten, and the luxury of the couch is despised. The morning is the time for dew and freshness, and the psalmist consecrates it to prayer and devout fellowship. The best of men have been betimes on their knees. The word "early" has not only the sense of early in the morning but that of eagerness, immediateness. He who truly longs for God, longs for Him now.—*C. H. Spurgeon.*

The Christian Church in China under New Conditions*

BY MR. D. E. HOSTE

IN the discussion of the above subject, the term "New Conditions" is taken to include changes which may be regarded as completed, and also those which are still in process: it is difficult indeed to draw a distinct line between them. Again, it must be borne in mind that general statements about the conditions of China are subject to qualification, as they are applied to different parts of the country. There is need to guard against the natural but fallacious inference that because a certain state of affairs prevails in our own neighborhood, it does so elsewhere.

For convenience, the "New Conditions" to be considered may be grouped under two main headings: 1st, those outside of the Church; 2nd, those inside the Church.

1. New conditions outside the Church:—

(a) The Attitude of the Authorities to the Church.—For several years past the Chinese officials, with few if any exceptions, have recognized that their wisest course is to protect the Christian Church in the enjoyment of the rights secured to it by treaty. On the other hand, with the growth and spread of the Church, there is evidence of a considerable dread on the part of the authorities lest their own lawful authority over the Church members should be encroached upon, and the Church itself become a means through which foreigners may, in various ways, establish their power in China.

When attending the West China Conference held in Chengtu early in 1908, the writer was much struck, on the one hand, with the friendly and respectful recognition given by the Viceroy of the province to the Conference; and, on the other, with the way in which the point was dwelt upon by him and other officials of the need of care, lest the Church should become a source of social and political disturbance. The sincere courtesy of the terms in which these warnings were expressed, only added to their significance. This distrust of the Christian Church shows itself in various ways. The writer knows of at least one railroad scheme in which Christians are not allowed to hold shares, the fear being lest, under the name of Chinese Church members, foreigners should invest their capital. In another part of the country difficulties have, for the same reason, been put in the way of Church members buying land; whilst there are now proposals to exclude Christians from any vote under the new constitution.

Whatever may be thought of this attitude on the part of the Chinese authorities and gentry, is it not practical wisdom on our part carefully to avoid any action likely to strengthen it? And this brings us to

a second new condition, external to the Church, namely:

(b) The Attitude of the Chinese People.—It is needless to take up time by enlarging upon what is well known to all here; my desire is to direct attention to one or two particular features in the situation. In many parts of China there have been and still are a considerable number of people who are wishing to join the Church in order to obtain her influence in their disputes and law-cases. All must agree that if the fears of the mandarins above referred to are to be laid at rest, it is absolutely necessary that the Church should not be compromised by the presence of this class within her pale. Few things are more calculated to discredit the Christian religion in the eyes of the Chinese community than this particular form of abuse. The best safeguard against it is that both missionaries and Chinese Church leaders should steadily decline to countenance the desires of these

people for their intervention in any way at all, no matter how speciously the plea of "persecution" may be presented. It may safely be said that the less the Church has to do with appeals, either to Chinese officials or still more to foreign authorities, the better.

Apart, however, from the particular class just referred to, there is unquestionably a great change in the attitude of all classes towards the Church. In their desire for Western education, many of the Chinese, especially in the interior, naturally turn to the Christian community in order to obtain it. We shall all agree that this fact furnishes us with a great opportunity; it is not, however, without its dangers. Whilst it would be a mistake not to turn to account the opening thus given, there is a possibility of time



AN OPIUM PATIENT

and strength becoming diverted from the prosecution of our true calling, to things which, however useful in themselves, are not primarily the message which the Church is responsible to make known. There is, moreover, throughout the country, a willingness to listen to the preaching of the Gospel that is in marked contrast with the former conditions. Those of us who have lived in the interior can remember how, not many years ago, fear of and prejudice against the foreigner kept vast numbers from even giving a hearing to what we might have to say. We were looked upon as magicians, with sinister powers of inflicting injuries upon those who were rash enough to listen to our words. Now, however, it is possible for anyone with a fair knowledge of the language to get audiences, either in preaching halls or the open air, throughout the country. Does not this altered condition lay upon the Christian Church a great and added responsibility not to allow the openings for other forms of work to render her in any degree negligent of the immensely

*A paper read by Mr. D. E. Hoste at the May meeting of the Shanghai Missionary Association held in the Union Church Hall, on Tuesday, May 4th, 1909.



A STREET SCENE IN THE SHANGHAI SETTLEMENT

increased openings for the preaching of the Gospel? It may be remarked, in passing, that preaching tours are an excellent means of increasing the efficiency of young missionaries, who are intending to engage in institutional work, the wider and more direct knowledge of the Chinese gained in this way being of great value. Nothing, indeed, can take the place of direct contact with the people outside, in developing an intelligent sympathy with them. How much offence is sometimes given to Chinese brethren, with consequent loss of influence amongst them, through imperfect knowledge of their ways and their modes of thought and action.

KNOWLEDGE OF WESTERN COUNTRIES.

Another new condition outside the Church is :

(c) The increased knowledge of Western countries, resulting from travel and study by the Chinese. This fact renders it of the highest importance that the essential nature of the Church and her distinctive position and mission in the world should be emphasized. Whether we like it or not, the manifold forms of frivolity, vice, greed, and corruption which flourish in our own countries are becoming more and more widely known by these people. We are all more or less familiar with descriptions by Chinese writers of the wickedness they have observed in Western lands, followed by the trenchant comment that, if this is Christianity, China is just as well without it.

Speaking generally, there is but little intelligent recognition amongst the people of the truth that the Western nations, as such, and the Christian Church, as such, are two absolutely distinct bodies differing in their origin, their aims, and their life. The Scriptural statement of the Church as a company of people called out from amongst all nations, and as the sole accredited expression amongst men of Christian faith and Christian practice, needs, therefore, to be brought prominently forward at the present time. It should be clearly explained that there is now no one nation or group of nations, which can be regarded as God's people; the New Testament teaching, is, indeed, diametrically opposed to this. Its basal position is that God, beholding the common guilt and ruin of the human race, has sent His Son, our Lord Jesus Christ, to be a propitiation for the sins of the world; and that repentance and remission of sins

are now to be preached in His Name amongst all nations.

The Divine love embracing all men and desiring their salvation does not, however, in order to secure this end, obliterate men's power of moral choice. The Holy Spirit works through the medium of the human mind, and the human will, and it is only those who, in the language of Scripture, "obey the truth" presented to them, that are accepted on the ground of the atonement of Christ, and receive the gift of eternal life in Him. How necessary, therefore, that it should be made plain to the people of China that the Church is not, so to speak, the product of the Western races; but that she is in the deepest sense a new creation from God, the result of the work of the Holy Ghost in the hearts of all, whatsoever nation or degree, who have, through a living faith, been made partakers of the life of Christ. It is sometimes said that such a view of the Church partakes too much of a mystical and unpractical character, which may indeed occupy the attention of pious devotees; but that those who are aiming at the renovation of society, must seek rather to apply the ethics of Christianity and to introduce such improvements as Christian thought and influence have brought about in Western lands. But what were the methods followed by the Apostles of Christ? The answer of the New Testament to this question is unmistakable. No one can read the Epistles of the Apostle Paul on this subject without seeing that, whilst on the one hand the love of God shed abroad in his heart caused him to feel a perpetual burden concerning the salvation of all his fellowmen, yet that it was the Church, as expressing the Divine purpose in Christ in this present age, which was the great objective of his heart and mind.

Let it never be forgotten that plans for the improvement, whether of the individual or of society, which leave out of account the two great initial facts of man's guilt before God and His bondage to the power of sin, are not on the plane upon which true and permanent progress can be effected. A further new condition is :

(d) The policy of political and administrative change to which the Government is more or less committed. Without attempting here to discuss at length the attitude of the Church in regard to this important matter, one or two points may be stated.

First, it is the plain duty of Christians, both in their individual and corporate capacity, to render loyal obedience to the existing Government. It may be added that, at the present time in China, it is expedient apart from any question of principle, that Christians should be very guarded in uttering criticisms of the administration. Such criticisms are sure to be distorted and exaggerated as they spread from mouth to mouth, and are greatly calculated to deepen and increase the mistrust and hostility of the Chinese authorities. We all know how, in the past, the Western Church has sometimes been subjected to persecution, almost as much on the score of her supposed disloyalty as on that of her religious tenets. And all will probably agree that in the present position of the Christian Church, as a body regarded both by the Government and people of China as more or less "foreign," it will be difficult to exercise too much care and prudence.

After all, far the most powerful influence of true reform which can be exercised by the Christian Church in this or any other country, lies in the progress of the essential principles of our holy religion. We have, in the Epistle to Philemon, a divinely-given concrete illustration of the New Testament method, in relation to a great and evil social institution. We all remember how the Apostle does not take the position of directly saying to Philemon that he had no claim whatever upon his slave Onesimus. He does, however, express a spirit and a principle of Christian love and brotherhood, which, as they made their way, were bound to undermine slavery.

NEW CONDITIONS INSIDE THE CHURCH

The writer is aware that there are other new conditions external to the Church, as relating to the press, and the spread of modern literature, for instance, which might have a place in this paper; but considerations of time and space make it advisable now to direct attention to a few of the new conditions inside the Church.

1. The rapid increase in the number of her members and adherents.—This fact, good, of course, in itself, lays upon all concerned immense responsibility to take adequate measures for the instruction of the Christians, both adults and children, in the truths of the Christian faith, as revealed in the Holy Scriptures. Unless this is done, the tendency for the standard of Church life and membership to degenerate will be irresistible. The subject divides itself under three main heads:—

(a) Steps must be taken to secure a higher standard of Bible knowledge among the Church members. To this end, classes need to be arranged in out-stations for the instruction in the Scriptures of selected companies of local Christians. In the Mission of which the writer is a member, a good deal has been done in this way during recent years. Missionaries, whose knowledge both of the language and the people specially qualifies them, have been set apart for this particular work in various parts of the country, where there are churches of considerable size. These brethren devote their whole time to holding classes at different centres, the attendance being arranged by the local missionary. The results have been very encouraging, and the standard, both

of Scriptural knowledge and spiritual life in the churches, has been distinctly raised by this means. Qualified Chinese brethren have also engaged in the same work; though, alas! at present there are all too few of these latter.

Another form of these classes has been to gather together the Chinese helpers for special times of Bible study, and devotional meetings, conducted sometimes by a visiting missionary and sometimes by the local missionary himself. There is, of course, nothing new in these methods. We do need, however, seriously to ask ourselves whether we are developing them sufficiently to insure an intelligent and healthy standard of Church membership for the future. Unless this is done it seems certain that, as time goes on, the tendency will be for the standard of admission to the Church to get lowered. And the best safeguard against this lies in our improving her present material.

(b) Again, it is of the highest importance that the children of the Christians should, as far as possible, be gathered into schools where they can be taught the Bible, and their characters can be formed on Christian lines. Most of us know how the children of an average Church member in a country village, frequently, in the ordinary course of things, become contaminated by the atmosphere around, and grow up to be an incubus on, rather than an accession to, the life of the Church. Nor can we greatly blame the parents for this. The latter are often illiterate themselves, and, moreover, have to work hard for their living. They have grown up in a pagan atmosphere, and, speaking generally, it can hardly be expected that they, at present, will be able to train their children satisfactorily. Hence, for the time being, the responsibility devolves upon the Church, and to this end a considerable proportion, at any rate, of the children, must be gathered into boarding schools, where the line of instruction and influence outlined above are secured to them. It must be observed here that these schools are of a different type from those instituted for imparting Western education to the young. These latter, under certain conditions, undoubtedly have an important place; but all will agree that what must be aimed at in the case of the children of country Church members is to fit them for being true and intelligent Christians in the various walks of life open to them in their own districts. What we need is Christian farmers and laborers, Christian artisans, Christian business men, who are able to bear a real measure of consistent testimony to the faith among their neighbors. The writer ventures to emphasize the great importance of this branch of educational work. Regarded from the strictly technical point of view of the educationist, it may seem very humble and unworthy of his special powers; yet we who are acquainted with the real conditions of the Church in this country must recognize that the true strength will lie, not so much in our being able to provide a good Western education for here and there a bright lad, but, in our arranging, to give a good grounding in the truths of the Bible, and such a measure of ordinary education as boys of the same class are getting outside to the average boys and girls of the towns and the country districts. Such schools, it is obvious, need, in regard to building and their arrangements

generally, to be on lines approximating to those upon which the pupils will have to spend their future lives. The claim put forward by Church members in some districts, that the Church or Mission, as such, is bound to give an education to their children that will enable them to take up lucrative employment, needs only to be stated for its absurdity to be seen. But surely, they can justly claim that a training such as that just described be provided though, even in this case, the principle should be maintained, that the parents pay, in part at least, for their children's education. The writer, before leaving this subject, would again venture to ask—Is the Church at the present time devoting sufficient attention to the Christian instruction and training of her own young people?

TRAINING CHINESE WORKERS

(c) More must be done towards training Chinese workers. In regard to this, two points only need be emphasized here. One is the need of prayerful and careful discrimination in the selection of men for such a training. There should be a reverent recognition of the truth that a man can only be set apart for the work of preaching and teaching the Word of God, concerning whom we have reasonable evidence that he is really called by the Holy Ghost to it. We all know that it is comparatively easy to take a number of youths through a course of theology and kindred studies; but some of us, probably, have had sorrowfully to admit that often the result has been disappointing. It is of paramount importance that the Christian character of the one chosen be strong, and that a real desire for the good of others, evidenced by willingness for self-denial in order to attain that object, should be found in those selected for special training. Social and educational advantages have their own place and value: at the same time, it must be remembered that the majority of our Church members are country and commercial people of the humbler class, and the great desideratum for those called to labor among them is a close and sympathetic touch with their lives. That some men of high educational attainments are needed for certain spheres is obvious, and, as time goes on, the more of them the better. Let us, however, exercise wise adaptation in our methods of training of different types of workers for widely different spheres.

Another New Condition in the Church, which, in the future, will increasingly be of importance, is the growth of influence among our Chinese brethren. From the character of the people it is certain that, as time goes on, men capable of strong initiative and leadership will be raised up in the Church, and the relationship of the missionaries to such will be a problem of some difficulty. Take an instance of it, in a mild form, not perhaps unknown to some here. A missionary, who for many years has been in charge of a church, is removed, and a younger one has to take his place. Nominally his position is identical with that of his predecessor; actually, it will, in most cases, be far otherwise. The Chinese workers who have grown up in the habit of looking to the older missionary for guidance and counsel, will most probably, whatever their outward attitude, have quite a different feeling towards a young missionary, to

whose limitations they are quite as much, and quite as justly, alive as he can be to theirs. Nor is this in itself an evil; it would be a poor result of the system pursued by the older missionary, if the Chinese brethren had become so petrified into subserviency that they at once transferred to the young man the allegiance paid to his predecessor. It is far healthier that the relationships between a missionary and his Chinese fellow-workers should be based, not upon some official status enjoyed by the former; still less upon the power of the purse, but upon his character and capacity. The young missionary should thankfully recognize that his own limitations can really be a means of good, as they afford more room for the exercise of responsibility by his Chinese colleagues. Nor should he fret if he finds that his authority and influence are not very strong. The only person who will permanently injure a missionary's influence, is himself. "Let no man despise thy youth," wrote the Apostle Paul to Timothy; but he went on, "Be thou an example to the believers." The true way to command respect and position is not by self-assertion and striving for them; but by the manifestation of a spirit and a character which will win the regard and confidence of others.

TRUE CHRISTIAN LEADERSHIP

What, in brief, is the essential difference between spurious and true Christian leadership? When a man, in virtue of an official position in the Church, demands the obedience of another, irrespective of the latter's reason and conscience, this is the spirit of tyranny. When, on the other hand, by the exercise of tact and sympathy, by prayer, spiritual power, and sound wisdom, one Christian worker is able to influence and enlighten another, so that the latter, through the medium of his own reason and conscience, is led to alter one course and adopt another, this is true spiritual leadership. It will be in proportion as the foreign teachers and leaders are actuated by this latter spirit that their true power in the Church of the future will be maintained.

There is no need of a young worker being afraid of beginning small: this is the order of the Kingdom of God. If, ultimately, you are going to be first, you must begin last. It is better, indeed, to begin small and grow big, than to begin big and grow "small by degrees and beautifully less." Let us remember that the power rightly to help and guide our Chinese brethren mainly lies in our being filled with the spirit of the bond-servant. It was in the character of the slain Lamb that our Lord was revealed to John as the One Who was to exercise power and dominion. But the writer has already trespassed unduly upon the patience of the audience, and so must close, without attempting to touch upon other conditions which suggest themselves in connection with this wide and fruitful subject.

It is a fine thing that God makes work His gift and not money and not fame, nor this thing nor that thing, but just living work, and that every day He gives to each man of us a work for that day and offers to us the joy of conceiving it as a personal partnership with Himself.—*Robert E. Speer.*

A Farewell Message

BY MISS EDNA GRIFFITH

AT crises in our lives many of God's truths come to us with such force and often with a new significance. New experiences give new light.

I do not think I ever understood, certainly not as I do now, those phrases in the 37th Psalm:—

"Commit thy way unto the Lord."

"Rest in the Lord."

"Wait patiently for Him."

I had committed my way unto the Lord, as I thought, some years ago, but it could not be said that I rested in the Lord. There was a certain deliberation in my actions which, to some Christians, might have meant a resting in the Lord but with me it was a state of unrest. Neither could it be said that I waited patiently for Him. I waited, I am afraid, impatiently, but thank God I waited. It may have been the peculiar position I took that made my waiting compulsory. For years I have had an intense desire for foreign mission work. I believed that the desire came from God, still, I was so afraid

of making a mistake. Many have praiseworthy ambitions but God does not wish them to be realized just then, *e.g.*, David wished to build the temple, for we read, 1 Chronicles 28:2, "I had in my heart to build an house of rest for the ark of the covenant of our God," which was commendable, as God Himself told David in 1 Kings 8:18, "Thou didst well that it was in thine heart." But it was not God's will that David should build the temple—"Nevertheless thou shalt not build the house," and had David built it he would have acted contrary to the will of God at that time.

But as with David the building of the temple was a suggestion from God, so those inner impulses of mine were the first unfoldings of a plan for future service for Him. Also, as in David's case, God's time for the realization of this plan in its fulness had not yet come; the temple was built, designed by God we read, and God's plan for my life is still unfolding in that I start for China to-night.

Besides my fear of making a mistake I looked for some outward manifestation of God's will to substantiate the inner. God does so much through human agency. You remember when the news of the revival in Antioch reached the ears of the Christians in Jerusalem the Church sent forth Barnabas and when the work in Antioch outgrew the supervision of Barnabas, Barnabas sought Saul, and I wished that my way might be made plain through some source outside myself and I was not disappointed. It was my privilege last winter to be the leader of a Mission Study Class on "The Moslem World," and after studying for some time we reviewed the book before the League of Douglas Methodist Church, Montreal. There was present at the meeting

a gentleman, who, within the next twenty-four hours decided to support a missionary in the foreign field, and on Saturday of that same week he asked me to be that missionary. Immediately I connected those desires, years old, with this opportunity. I had waited for Him. This was God's time. Since that day it has been beautiful to stand aside and see His plan further unfold. "Unto him that is able to do (not only is able, but really does) exceeding abundantly above all we that ask or think, unto Him be glory."

Now waiting patiently does not imply delay. We wait for a train. We expect a train. There is a train to expect. Waiting patiently in other words is a patient waiting. So I would say to you, "Commit thy way unto the Lord," "Wait patiently for Him." God has a way for you. Your way and mine in some respects may be very different but in other respects they are exactly alike. Every Christian is expected to perform some service distinctly Christian in

character—not simply living out the Christian graces in some so-called secular pursuits which are so often sacred in that they are God-appointed, *e.g.*, neither God nor Paul considered Paul's duty done to God or man when he lived out the Christian virtues at his trade. Paul made tents and preached the Gospel and so must we. We must do one of two things—we must make tents and preach the Gospel or we must preach the Gospel. Preaching the Gospel is imperative. Christ has distinctly told us this in His last command. "Go ye into all the world and preach the Gospel to every creature," *i.e.*, Christianize the unchristianized. The only question in that command is—where? "Into all the world," which includes Canada as well as China or some other uttermost part of the earth.



Miss Edna Griffith, B.A., Sydenham, Ont., who sailed for China, Oct. 22nd.

Do you think our Heavenly Father cares more for the Canadians than the Chinese? Nay verily, "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him," or in other words, "The same Lord over all is nigh unto all that call upon him." "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?"

I was comparing the other day the proportion of communicants with the total population of China and Canada.

In China 440,000,000 people.
200,000 communicants.
In Canada 7,000,000 people.
1,000,000 communicants.

In China, one in 2,200 is a Christian, in Canada, one in seven.

Are we our brother's keeper? The Word of God distinctly tells us we are. How shall they hear without a preacher, and how shall he preach unless he be sent?

"Freely ye have received, so give,
He bade, who has given us all.
How can the soul in us longer live
Deaf to their starving call?
For whom the blood of the Lord was shed

And His body broken to give them bread,
If we eat our morsel alone?"

As you already know I leave for China to-night, arriving, D.V., at Vancouver on the evening of the nineteenth, and sailing on the afternoon of the twentieth, and I pray that some day not too far distant I may be able to perform that ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God in China.

The First Year in Batang, Chinese Tibet

BY MR. JOHN R. MUIR

IT was no small undertaking to remove our base thirty days farther to the west after some years of work among the Chinese in order to commence work among the Tibetans. That experience is now twelve months behind us and we are able to stop and review the events that have crowded so fast upon us since our arrival in Batang. It would be interesting, if not instructing, if we had time to tell about that trip by sedan chair and horses over one of the worst roads that it has been our privilege to travel; to tell how often Mrs. Muir was frightened and the narrow escapes from frenzied yak and frightened mules on a path high above the river where there was no room to turn about; of the box of goods that rolled down the bank to the river and a hundred other incidents. All this would take time and it is not the present purpose to dwell upon them.

But now we have lived here for a year, eighteen days journey from our nearest station and the post office, and otherwise cut off from what is usually called the "world." It was our great privilege to be the first Protestant missionaries to come to this city to live, though many missionaries and other foreigners have visited the place in years past. Mrs. Muir was the first European lady to undertake the long and tedious journey across the mountains from the frontier city of Tatsienlu through the Tibetan Marches to Batang. We are glad, too, that she was able to ride a horse most of the way while the tired coolies carried the empty sedan. This was a greater feat than can possibly be explained and it is doubtful whether many ladies will be able to follow her example. We were fortunate indeed in not being left here alone for long. One week after we arrived a doctor and his family, belonging to another mission, came to join us. During the year we have had other reinforcements so that now there are eight foreigners here to represent Jesus Christ, whereas, a year ago there were none. Thus Batang has been given the Gospel.

When we arrived we came to a house with mud walls and no ceilings, and it was not a comfortable outlook. But with the help of carpenters and servants, soap, brooms and other accessories we have managed to secure a clean, light and comfortable home for which we are very thankful. Then the days were darkened by sickness in the home. No one at home will ever know what sickness on the mission field means. There was a doctor all sympathy and the means at hand to meet the emergency, but even then there was the lack of a thousand little attentions and the care that you know so well at home. But God is uniformly good to us and we are now in perfect health. You have often asked for subjects for prayer. There is one subject you can always remember daily, pray for those who are ill, often without attention of any kind, and be sure that your prayer will be heard for some needy brother or sister.

We have had some trials in the matter of communication with the outside world. At times we have had a special courier; then we have tried private sources and now we are depending on the Chinese officials to send us our mail. It has not always reached us and as I write we have been a month without mail and no explanation of the delay. Supplies

have reached us in better time and we have many things for which to thank God. The area under cultivation here is very small and the population is increasing rapidly so that supplies have to be sent to us from China or we would not have had enough to eat. The winter was especially hard, but this summer we have our own garden and enjoy a great deal of luxury for missionaries.

Little practical work has been attempted. Our present duty is to learn the Tibetan language. Accordingly, we have been hard at the written language as we have it in the New Testament. Trying too, to pick up the colloquial speech for which we have no printed helps and must depend on Chinese speaking Tibetans until we can make some sort of



A GROUP OF TIBETANS

helps and have them printed. In this, as in many other ways, we are pioneers. It is fascinating to be here where no foot has trod before, and thus to be among the first to sow the seed in this far off and needy part of God's vineyard.

God has called us to make roads. While seeking to obey the call there has come to us some realization of how great were the mountains of difficulty which confronted those whose pioneer work has resulted in the establishment of mission stations throughout China.

Fields, which not many years ago were so barren, now blossom as doth the rose. May we be given grace which will enable us to remember that through the labors of others we have been able to enter into our present sphere of service. God's commands are our enablings. What He has done is but a pledge of what He will yet perform. Should this not give us courage?

The political atmosphere has not always been clear. Many "rumors of war" have disturbed the Chinese. It is only four years since there was a rebellion here at which time the Chinese defeated the Tibetans and ever since that time it has been rather uncertain when there would be more trouble. We were kept in perfect peace and slept well every night when the Chinese officers were camping on the house tops and unable to sleep for fear. Recently we have heard that there has been more fighting, but it is very unlikely that it will come this way again. We cannot but thank God that the Chinese are successful for we are here under their protection and we find the way open into every district where the Chinese arms are successful, while in the districts where the Tibetans are supreme we are kept out entirely. We have prayed long for the opening of these districts and of Tibet itself and it may be that the answer will come through the successful operations of the Chinese against the Tibetans, and though we may not be pleased with that side of it, it is possible for us to rejoice in the result.

Aside from the military unrest there is also a great deal of uncertainty in the civil administration. The new order of things since the war has meant an entire



DIFFICULTIES OF TRAVEL ON THE BORDERS OF TIBET.

change of civil officers and the system has not been properly developed. For more than the year we have been here a high official has been expected who would settle all civil matters. He is still fighting Tibetan some distance to the north of us and it is entirely problematical when he will reach us, or if he will ever see Batang again. In the meantime both officials and people are in a state of expectancy that is not at all wholesome. The Chinese soldiery are immoral and overbearing in their attitude toward the Tibetans and in every way the situation is rather unsatisfactory. So we must wait perhaps months before we can tell what the future of Batang is to be.

We are glad to be here and feel sure that God has a future for the Tibetan work. The present difficulties will only give added opportunities when the difficulties have been removed and we shall be able to praise Him all the more.

Mr. Adams of Anshunfu, in Kweichow, writes :— We had a happy, busy time during our tour. We baptized 196 believers (men and women—101 women, 95 men) upon their confession of faith in Christ. It is wonderful to see the mighty saving power of our God manifested among these Miao. The Holy Ghost began to work among these distant Miao six years ago. Previous to that there was not one who had heard about our Lord Jesus Christ. Now there are over three thousand believers in church fellowship. Away among these mountains there are ten different centres where the breaking of bread is held and worship carried on according to 1 Corinthians. How blessed to think of

all these saints thus gathered out to His Name. Once drunkards, unclean, harlots, demon worshipers, looking to wizards and witches to help them ; now washed and made clean through the blood of the Lamb. Each village had its own brothel ; these have all been destroyed and daily meetings for worship held in hundreds of villages today. When God works no man can let. Far and near they are spreading the glad tidings while waiting for the Lord's return. They truly believe Jesus is coming again.



TEA COOLIE, WITH LOAD OF ABOUT FOUR HUNDRED POUNDS IN WEIGHT

Tidings from the Provinces

News Notes

A correspondent for *The North China Herald* writes from Kanchowfu in Kansu as follows:—"Amid a scene of some brilliance the new steel bridge was thrown open for the use of the public on Monday last, the 26th, at six in the morning. All the high officials were present and in turn performed the 'kowtow' (four times three) before the tablet of the River Dragon. The ceremony at the bridge was followed by a feast, given in honor of the two foreigners who have superintended the work.

"A week or so ago the Government mill (spinning and weaving), which is built just outside the city, turned out the first pieces of cloth, a heavy, woollen material. This work is done by natives under European supervision.

"A foreigner has arrived here on his way to Sinkiang to open postal communications with that province.

"Reports are coming in daily of the damage done by the recent heavy rains. The villages in the dry river beds and valleys have suffered greatly, many houses being completely washed away; laden carts have been caught, and with the animals attached were swept down the river, the drivers in many cases barely escaping.

"Vegetation on the higher land is doing well, the surrounding hills, which for years have had a dry, brown color, are now covered with a light coat of beautiful green."

A Chinese report says that the members of the Senate will be divided into nominated and elected bodies, each of which shall contain one hundred members. The nominated members shall be appointed Imperial clansmen, colonial nobles, officials, gentry or eminent scholars and elected members from the provincial assemblies. The Prince Regent and the Government have decided that the session of one month originally fixed upon for the Senate shall be extended to eighty days, within which time all matters to be passed and discussed shall be dealt with. Recently some amendments have been made to the regulations for this chamber to the following effect:—"In the event of the Grand Council or the Ministers disagreeing with any resolution passed by the Senate in the matter of tariffs, national debt or new laws, such resolution should be reconsidered by the Senate, and failing adjustment there it should be referred to the Throne for decision. The Senate may impeach any Government official for any illegal encroachment of its rights. It will decide disputes between the

provincial assemblies and the provincial governments and will deal with any encroachment of the assemblies' rights by viceroys or governors. With the exception of criminal and legal proceedings, the people may submit memoranda of suggestions to the Senate which may convene special meetings to discuss important affairs on an application being made to the Throne. Members of the Senate may be removed for violation of its rules or continued absence from its sittings. On the passing of any resolution which sets the Throne at naught or threatens peace and good order, Imperial permission may be asked for its dissolution and for a re-election of the House.

According to a Chinese local contemporary Imperial despatches have been sent to the different provincial governments pointing out that the establishment of judicial courts is not only a preparatory step to a constitutional government but that it seriously concerns the question of abolition of extra-territoriality. In spite of the importance of the matter, reports from the provinces have been few and far between. The reasons alleged are invariably either lack of funds or want of competent men. The mandate deplores the dilatoriness shown; and all the viceroys and governors concerned are commanded to devote their best energies to organizing a judicial system of graduated courts. The order continues that should any of the authorities remain inactive, due punishment will be meted out for their negligence.

Last year when the Dalai Lama, the Buddhist Pontiff, arrived in Peking and was granted Imperial audiences, he suggested several measures to be carried out in Tibet for the progress of that dependency. As considerable time has now elapsed without the Government having taken any steps in the direction of the Pontiff's suggestions, the Prince Regent has instructed Grand Councillors Chang Chih-tung and Shih Hsu that, beginning from the next year, the Government should select the more important of these measures and put them into operation.

Honan

CHENCHOWFU—We are having good gatherings at our Wednesday evening meeting. The Sunday School study on Sunday morning is getting interesting, a number of them study up very well. I re-opened the boys' school, Mr. Wang takes them in arithmetic, and I in geography. We have done a lot of dispensary work

and, beginning with this month, have two regular days, dealing with thirty to fifty patients a week.

I held an interesting Bible School, July 18 to 21, with the helpers and others. Ten odd were present. So, what with paying short visits to T'angleo and Sinchan, doing some alterations and repairs on the building, trying to keep cool, I have been kept pretty busy. Mr. Wang has kept well and as earnest as ever.—*Mr. E. G. Bevis.*

I am looking forward to some visits to the out-stations when the cool days come.

I enjoy most the prayer meetings here. It is good to hear the prayers of the dear women. The Saturday afternoon meeting is continued and it is becoming a rule that the Christians take it in turn, and we have some good times.

The school, of course, is still closed. We hear that some of the girls are not returning so there will be a few changes.

I am glad to tell you that the number of women increases with every meeting, and I long to be able to give more time on Sunday morning to the outside women.—*Mrs. E. G. Bevis.*

Yunnan

TALIFU—The Third Moon Fair was held this year as usual from the 15th to the 19th of the third moon and we had a tent on the grounds as in former years for the sale of books, tracts, etc.

A great many people seemed to have the idea that the opium prohibition would affect the attendance at the Fair, but I am quite within the mark when I say that it was as large as on any of the five preceding years. The Cantonese men have a row at the Fair all to themselves and it has been the custom for many years for them to bring goods to the Fair and when the goods were sold to take back opium in their place. Naturally we thought that some of them would not come this year, but we were agreeably surprised to see the Cantonese row quite as busy as in previous years. We heard that the receipts for the fair would only be a third of what they were before the opium prohibition and if this was true it goes to show that there must have been a tremendous business in opium at each previous annual fair. As far as I could see I think the amount of business, apart from the opium, was quite as much as any year I have been here. The authorities in Yunnan are getting up a cavalry corps and they were buying horses at the fair and this tended to make business more brisk.

There were more Tibetans at the fair this year than there have been for three or four years, and they seemed very friendly. The south eastern part of Tibet some time ago was in a disturbed condition and the Tibetans were evidently afraid to come down in large numbers to previous fairs. This year everything was quiet and many of them came down to see the fair and also to visit the Chicken Foot Mountain, as this year happens to be "the year that belongs to the chicken." Quite a number came to the dispensary for medicine and seemed to have no fear of us as on former occasions. They also gladly accepted of Tibetan gospels and altogether we gave away about sixty-five copies. We visited two of their camps outside the city. They seemed glad to see us and showed us their tents, cooking utensils, ornaments, etc. It was interesting to note that each tent had its little shrine, with miniature incense bowls, tablet, etc., very much the same as the Chinese only on a smaller scale. Each tent also had its prayer flag waving from the top. The tents were made of a coarse kind of brown hemp which the women make and many of them were spinning the material when we were there. It seemed the custom for the women and the better class of the men to wear silver ornaments set with coral and turquoise, many of which were very handsome. Some of the men wore a sort of jewel box around their necks which contained miniature idols, etc.

The Catholics have several stations in south east Tibet and it seems a pity that we cannot do more for them.

At the fair we sold about five hundred gospels and other books and gave away a lot of tracts.—*W. T. Clark, M.D.*

Chekiang

FENGHWA—We are glad to report that God opened the way for us to have a change away from our station during July and August to a place some hundreds of miles from Fenghwa. We felt that Mrs. McRoberts and our little girl could not well go through another summer in the city, and it is well that we did not attempt to do so for the temperature went as high as 104 in the shade. This was in a house where two of our fellow-workers live, and it would have been about 106 or 107 in our house, and to live through this heat, amid the unsanitary surroundings, would have sorely tried our strength. Then cholera was quite bad in some places and even now has not altogether abated. A bright girl about ten years of age was at our service last Sabbath afternoon and the next day we heard that she was dead. Some days there is a continual din in our ears by reason

of the idolatrous processions that parade our streets, gotten up mainly with the idea of getting rid of the plague. An idol is carried in state, and behind him some pictures of ancient worthies. Following this, there are about four hundred armed men who, when they arrive at a certain place, march around forming a figure and discharging the guns. This is done in order to scare off the demons that are responsible for the plague! Then a "Dragon procession" comes along, a creature made of cloth and trimmings, with a horrible head of enormous size, the whole length of the thing being about thirty-five feet. For a certain amount of cash they will carry it into a courtyard and wave it around thus bringing good luck to the family. Thousands of dollars are spent on these processions in our district. When there is lack of rain there must be a procession to beseech the gods for it and after it comes there must be another as a thank-offering.

We have had a good deal of rain in the past few days, which has given us a good supply of drinking water, so that we are not dependent on the river water. We have a well, but I fear that a good deal of water gets into it from the drains in the rainy season.

Our little girl was quite ill with what seemed to us cholera, and it looked one day as if we were going to lose her, but God heard our prayer and she is over it now though not altogether strong.

During the greater part of the past four months we have had a young student evangelist and a colporteur in the surrounding villages preaching and selling gospels. According to their diary, which they must keep, they have visited 181 villages, walking in all about 800 English miles and selling nearly five dollars worth of gospels. The cost of the effort for the four months was about \$20.00. We know that a great many of these books may never be read or used for other purposes, but we trust that not a few will fall into the hands of those who through the reading of them may come to know Him Whom to know is life eternal.

So far the blessing we have longed for has not come. But come it will. Keep praying with us and for us. One hopeful sign is that last Sabbath our city evangelist was much in earnest in his prayer for a blessing such as they have had in other parts of China. We all feel that he needs it as much as anyone else.—*Rev. W. A. McRoberts.*

Hupei

LAOHOKOW—"Casting all your care upon Him, for He careth for you," 1 Peter 5:7. This promise

amongst many others has been, and is, a great comfort to us, as we look back upon the past year and look forward to the next.

We praise our loving Father for His care over us. He has kept us well and strong amidst much sickness and much work, and enabled us to help many Chinese, and also some of our fellow missionaries. A severe epidemic of cholera carried off large numbers of natives, but none of our church members have died from it. This impressed many people. Some who came for medicine have become regular attendants and some are enrolled as enquirers.

On account of the high prices of food, etc., the people get so absorbed in making sufficient to keep their body, that they seem to lose sight of their souls, consequently get cold and careless. I have made inquiries of the other missions in the near districts and hear that the same condition exists all around, and is a great trial to us all, and we must continually remind ourselves of 1 Peter 5:7, and cast our burdens on the Lord. We are waiting upon God unitedly, asking Him to pour out the Holy Spirit upon us and give us a mighty revival.

The services are well attended but there seems as if a cold wave has swept over all, and that the cares of this life are too important for them to leave behind when attending the services. We hope and pray that it may be the precursor of a mighty revival.—*Mr. A. W. Lagerquist.*

Monthly Notes

DEPARTURES

October 22nd, from Vancouver, Mr. and Mrs. E. H. Taylor (returning), Miss Edna Griffith, for Shanghai.

October 23rd, from Philadelphia, Mr. and Mrs. F. E. Shindler and child, for England.

Baptisms

SHENSI—	
Sianfu - - - - -	15
SHANSI—	
Saratsi and out-station - -	13
Hunyuan and out-station -	14
Tatungfu - - - - -	2
SHANTUNG—	
Chefoo - - - - -	4
SZECHWAN—	
Chengtou and out-station -	12
Sintientsi - - - - -	11
KWEICHOW—	
Tushan - - - - -	2
Anshunfu - - - - -	6
Kweiyang - - - - -	2

	81
Previously reported	904
Total	985

Editorial Notes

THERE will be published soon a new book by Mr. Broomhall, the Editorial Secretary of the Mission. This will be called, "Faith and Facts," and it will be a brief rehearsal of the Lord's dealings with the Mission in supplying its financial needs. The history of the Mission is a notable illustration of God's faithfulness in caring for His own, and this volume sets forth most clearly—though, in the nature of the case, incompletely—our Father's readiness to answer prayer for funds under many diverse circumstances. Due notice will be given when the book is ready for sale.

It was thought necessary by the physicians that Mr. Neale should have a considerable change and rest, and he was advised to cross the ocean to England. The way for this was finally opened, and our brother has been enjoying a visit with his friends in and around London for several weeks. He expects now to return home, and we are hoping that he may come back to us with his health greatly improved. We trust that our friends will remember him before God, that he may be fully and continually equal to the burden of his responsibilities.

As we go to press Mr. Walter B. Sloan and the Rev. G. Litchfield are holding meetings in Toronto. They have already visited several important Canadian centres, and at all the places where they have spoken God's spirit has been with them in power. From Toronto, our brethren will go to Hamilton, and thence to Winnipeg, where their joint work ceases. Mr. Sloan, however, will remain in this country for a longer time, and it is hoped that he may visit and hold meetings in a number of cities in the States. He expects to sail from New York, after visiting Philadelphia, in December.

If we should be asked to name in a sentence the greatest and most difficult problem in connection with foreign mission work, we should unhesitatingly answer, The children. In any foreign land, and in the best possible circumstances, the rearing, educating, and training of the children is difficult beyond describing. As a Mission, we have solved the difficulty as well as possible by establishing schools at Chefoo, one for small boys and girls, another for larger boys, and another for larger girls, and God's blessing rests upon the work done in these schools in a manifest way. Nevertheless, there are serious trials even in connection with such a provision, not the least trial being the long separations which take place between parents and children. Will not our friends remember the needs suggested by these few words upon an important subject, praying both for parents and for children.

We have had cause of late to give special thanks to God for His delivering mercies. A little girl in the Preparatory School at Chefoo, Florence Ferguson, came down with cholera, and soon passed away, and later, a second girl, Mabel Botham, died. It was naturally feared that the dread disease might spread further, especially as it was rife, at the time, among the Chinese of the city, and hence most earnest prayer was made by the members of the Mission in China that God would

prevent its doing so. To our great joy this prayer was heard and answered. There was not another case of cholera in this school, or in the contiguous schools, though about two hundred children were gathered together in what practically, is one compound. We would ask our friends to unite with us in praiseful thanksgiving to our Father in heaven for what will be recognized as a very tender mercy to all, and especially to the dear parents of the children.

It is interesting to note from the annual report of the West China Tract Society that there is a general feeling in western China that the time for a more vigorous work in Tibet is near at hand. In view of this, the Society is preparing a series of books, such as tracts, a catechism, school-books, and a hymn-book, for use among the Tibetans, and, in addition, they are having prepared by the Oxford University Press fonts of Tibetan type, for general use. We rejoice in these indications of coming blessing in a hitherto neglected land. Evangelization is steadily moving westward. May it advance, both steadily and rapidly, till it completely circles the earth.

We are in receipt of a letter from Mr. J. M. Clinton, of Tokyo, Japan, which tells of the work being carried on in that city in behalf of the Chinese studying there. It is evident from this letter, as from other reports, that God is richly blessing the work referred to, and that He is making enlargement possible and necessary. Among other projects in mind is the plan to erect dormitories for the use of the Chinese, in order to take them out of the usual Japanese boarding houses, which are often brothels. This work demands our practical sympathy and our prayers. If any of our friends are led of God to remember it by gift, we shall be willing—though the work is not connected with the Mission—to receive and forward any sums which may be sent to us.

"To depart and to be with Christ, which is far better." (Philippians 1:23.) It is said that one of America's richest men recently remarked: "I would give two hundred millions of dollars for a lease of this life; and I am not greedy either, for I would give it for ten years only." It is a terrible thing to have all of one's riches on this side of heaven. To a person so situated, the greatest problem of life is to keep where one's riches are, which means to keep one's self on earth and out of heaven. With a person of this kind, as he looks at things, earth is wealth and heaven is poverty. To say this is to declare that such an one is poorer than the poorest of God's saints. How different it was with Paul. The apostle was a poor man, yet he was gladly content, knowing that there was laid up for him beyond this life an inheritance of riches past estimating. Paul found himself, therefore, in a strait, being willing to stay and yet being anxious to depart, and hence, he declared that to depart would be very far better. It is a great thing to get God's view and estimate of things, and to live with a proper perspective. The saint who does this has no fear of death, for, whatever he may leave behind him, he knows that he will go to much more in the life beyond.

CHINA'S MILLIONS

TORONTO, DECEMBER, 1909

The Revival in Manchuria

AN ADDRESS BY THE REV. JAMES WEBSTER

I THINK that, perhaps, one of the most wonderful results of the movement in Manchuria has been the result upon the missionaries themselves. The missionary body in Manchuria consists of a number of Scotsmen, a number of Irishmen, and a number of Danes. We have usually met once a year—sometimes oftener—and for the past quarter of a century we have never had just what we could call unanimity on any subject whatever. The remarkable thing about the movement is that, without one solitary exception, among those Scotsmen, and Irishmen, and Danes, men and women up to very nearly a hundred, every one of them feels that what we have been passing through has been a movement of the Divine Spirit. I think that that is a great thing in itself. We have all been of one heart and one mind in welcoming this thing which happened among us. Mind you, some of us did not expect it. Some of us, perhaps, did not want it; but none of us stood in the way of it, and it is just as well for us that we did not, because, while, at the beginning of the movement, we might have stayed it somewhat perhaps, when once that wonderful tide rose to a certain height, no matter who he was, it just swept him aside. Well then, beyond that we had very little to do with it. Our brother, Mr. Goforth, came among us—or, rather, he was sent to us—and we always regard this wonderful movement under God as having been brought about by Mr. Goforth. But you must remember that Mr. Goforth was only in some of the places, and only for a certain length of time, and that this movement swept from the sea to the Sungari, and from the uttermost eastern parts of Manchuria to the western, and to scores of places where never a foreign missionary had been. Sometimes the most wonderful results were just in those places. We had very little to do with it. We just stood by. If I may say so, we felt a feeling of jealousy as we saw those beloved brothers and sisters of ours scaling heights and sounding depths that we have never touched—a feeling of a sort of jealousy for their sorrow for sin, and their glorying in the forgiveness of it.

THE CHINESE CHURCH

And then the movement that came upon us showed that the Holy Spirit could open men's eyes to a realization of sin in a wonderful way. It was certainly something very wonderful to see—sometimes as many as a thousand men and women broke down utterly, weeping the most absolutely sincere and bitter tears for sin. There is a little place in the Mukden pulpit where our native pastor knelt, and for days that little place was just a pool of water as he knelt with the tears running down his face. I have seen that church night after night literally watered with the tears of penitent souls. When we went down into the villages

where there were no boards on the floors, nothing but just the earth, before the meetings closed those floors would be just simply mud floors from the tears of those bitterly penitent souls.

A NEW CONCEPTION OF PRAYER

The next thing that I would say is that they have got a new conception of prayer. I shall never forget that wonderful day in Mukden, when it seemed as though a rushing mighty wind broke into the church, and the whole congregation, as if with one heart, went down on its knees and burst into such a volume of prayer as I think I shall never hear again on earth. It was wonderful! I just wish you had heard it as we heard it: sometimes rising until it seemed like the roaring of the sea, and then coming down again to a little whisper, and then gradually rising again. And this for what?—crying for pardon on behalf of someone, of some number of men and women, who had begged us on their knees to pray for them. Then, suddenly, it ceased, and you would hear that great audience raising its voice in a hymn which we often sang. Shall I sing it to you? It was just one verse which we used to sing:

*"Ming Ming shwo tsai san,
Yesu K'en chieh ta tsui ren."*

You do not know that.

*"Tell it o'er and o'er again,
Christ receiveth sinful men."*

And in the Chinese language it has a wonderful, gracious, winning melody that you do not find even in English. Night after night you would hear that winning hymn. Since then, of course, the movement has gone on. But in every place where the movement went it left a prayer meeting, and that prayer meeting has gone on. And it is a prayer meeting, and those people know how to conduct prayer meetings; they meet together for prayer and have nothing else but praying. Our pastor in Mukden, who had never heard of requests for prayer, simply just introduced them, and he conducts those meetings infinitely better than any foreign missionary could. Those people pray, and they are getting answers to prayer. Time after time we have heard of direct answers to prayer in Mukden. We have had those prayer meetings twice a week ever since—every Sabbath and every Wednesday evening.

I had a letter the other day which said that these prayer meetings go on as of yore. The Christians meet together and go down on their knees, and they pray all together—not one man, but all together. A fine thing that. I think that it would be a good thing if you introduced it here. I was out in a village at Mukden, and I was talking to a man who was not a Christian at all, and, do you know what he said to

me? He said, "I hear that that prayer meeting in Mukden is a place of power." A heathen telling us that the prayer meeting was a place of power! At another place twenty or thirty men and women offered themselves for baptism. I said to some of them: "How did you first hear about Christ?" "Oh!" they said, "you know, since the war our temple here has been destroyed. We have no temple to which to go to pray, but we can go to this prayer meeting that the Christians have got up. We have been offering petitions there, and we have been getting answers." The first things that brought them to think of becoming Christians were the answers which they themselves and their friends had got by sending in requests at this Christian prayer meeting. That is a great gain to us—a great gain.

CHRISTIAN GIVING

Then I might say something about the fruits in the matter of Christian giving. The Chinese are not very ready to give. They are like a great many other people in that respect, only very much more so. But, as a result of that great movement, everybody seemed to want to give. It was one of the indications. At Tieling, a place Mr. Goforth never visited, my wife and I were present at a meeting, conducted entirely by the Chinese themselves, and sat there looking at those people bringing their offerings. One man came in with a bag of grain on his back. He walked right up to the platform and left it there. He said that he had no money, but he would give this bag of grain. And there was a brindled calf at the gate, if the Lord would take that. A man brought a gun. He said that he loved it very much, but he had nothing else to give, and he would give that. The women brought their ornaments, their gold and their silver and watches and laid them on the table for Christ. And one poor woman, with her face be-wet with tears, and clad in rags—you could see that she was just the poorest of the poor—whispered to one of our lady agents that in all her possession she had only just one cent, but she would like to give it; could she do so?—and the cent was handed up, one small piece of money worth just about a farthing. The pastor looked at it, and he looked at the poor woman, and then he lifted it up and he told the story, and the whole congregation just broke out in tears of gladness. They remembered the New Testament story. Well, of course, that was just at the time, but I think that I am perfectly right in saying that the whole tide of Christian giving has risen as a result. Our Mukden congregation have called and ordained, and they support themselves, two pastors. They had one before. He was not enough for the work, so they called another, and he is being supported by the congregation. That congregation supports two pastors, two evangelists, and two teachers besides, at their own expense, entirely by freewill offerings.

"BORN AGAIN"

Another thing is this. The Christian Church, wherever this movement has gone, has been born again. It has not merely been born again; it has come to self-consciousness. You remember that time when your child first of all took on the blush of self-consciousness. You lost your child then, did you not? We feel that we have lost our child, but we rejoice

because she has come to a realization of her being as a part of the body of Christ. Before, she just simply leant upon us; now she is standing upon her own feet. One of the most wonderful things I heard at our recent Presbytery Synod meeting was this: the pastor of one of our native congregations gave us a most thrilling speech, and he turned to the foreign missionaries and said: "We are grateful to the Christian Church in Western lands for sending us the Gospel, and we are grateful to you missionaries for bringing it. We shall never forget the grace of God in sending you. But," he added, "the Holy Ghost came down from Heaven. You could not send us that." When I heard him say that I felt: "That is all right. We may take a back seat. This church has reached its majority. It is no longer dependent upon us." It will not do for us foreign missionaries to exercise lordship over God's heritage in China any longer. If we do it we shall simply find ourselves high and dry. The Church of God has come unto its own in China.

I could wish for nothing more, nothing better for the Church of Christ throughout the world than just some such experience as we had in Manchuria last year. You know, when it did come, some of us were a little frightened. I confess myself that I was a little frightened. If anything of that kind happens in your experience, I would just give you this advice: Do not be afraid. There is nothing to be afraid of if the Holy Spirit is working in men. I think that sometimes we foreigners in China did a little harm just by interfering.

"SWEET MUSIC IN THE ROOF"

For example, thirty or forty poor girls broke down on the platform in a terrible state of weeping. I felt that really we ought to get them out, and so I, with one or two others, lifted or led those poor, broken-hearted girls out of the church into an adjoining room, where they were dealt with. It was delightful to hear this one and the next one whispering, "Jesus, Jesus, Jesus." It was just like an old-fashioned enquiry room at home. But when I went into the church a little afterwards, the pastor said to me: "Mr. Webster, perhaps you thought that you did right in taking those girls out, but I do not think so." He said: "You know, a little crying will do them no harm. They will come all right bye-and-bye." Then his face gleamed. He was a very sane man. There was no excitement about him. There was no hysteria about him—do not make any mistake—and what he said was this: "When they were crying there I heard sweet music in the roof, but as soon as you took them away the music ceased." He never looked more solemn in his life, and I believe that he did hear music in the roof that I did not hear, and that he and others saw things that I did not see, and that was their blessing. What I mean to say is this: that it does not do for human hands to interfere too much when the Holy Spirit is working in men's hearts. It is a wonderful thing. How did it come about? Where did it come from, and will it ever come again? We do not know anything about it. "The wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh nor whither it goeth;" *but it is a wonderful reality.*

The Chinese Empire and the Opium Question

From the "North China Herald"



H. E. TSEN

General of the forces in the Suifu district, Szechwan.
A strong anti-opiumist and a grand man.

THE long-expected report by Sir Alexander Hosie, Acting Commercial Attaché to the British Legation at Peking, on the subject of opium in China has at length come to hand; and it thus becomes possible to obtain a general survey of what has been done throughout the

whole empire. Hitherto we have been dependent on the testimony of isolated witnesses, on not a few of whom Sir Alexander would appear also to have drawn for his facts: and the discrepancies between one district and another have been and continue to be so great that no very clear result is left in the mind as to the extent to which China has succeeded in "unwinding the accursed chain" or even whether she is uniformly anxious to do so. Now for the first time all available reports are collated; and although, as Sir Alexander Hosie is careful to point out, "they reveal a curious mixture of energy and apathy," and are "necessarily fragmentary," the general upshot is of good omen. The report only carries us down to November, 1908, it is true; and in the intervening months we have been told by more than one correspondent of a growing tendency to lapse from the first enthusiasm with which opium reform was greeted, and of the necessity of some new enactment on the part of the authorities to galvanize the movement into activity again. Only to-day we publish from an occasional correspondent at Laohokow a depressing letter, clearly setting forth some of the worst obstacles with which it is to be feared that the anti-opium campaign will have to contend for some years to come. But that the work of reform should be uneven is so much to be expected in view of the enormous size of the empire and the system on which it is administered, that such inequality counts for little indeed compared with the amount of solid progress distributed throughout China which has actually been realized. "Because one official fails in his duty," says Sir Alexander Hosie, "it would be rash to jump to the conclusion that all officials in that province are equally apathetic. That the central government continues to be sincere and zealous in its crusade is beyond question." Certainly nothing has occurred within the past eight months to contradict this very cheering conclusion.

The report,* numbering as it does more than seventeen large pages, exclusive of a long appendix, is so full of interesting matter, that nothing but a very imperfect summary can be attempted here. As

regards the capital we find that "more attention has hitherto been paid to the curing or removal of opium-smoking officials than to the condition of the public, the idea of the government being that it will be much easier to deal with the latter when the official classes are purged." Of late, however, the general public have been taken in hand, as is indicated by a very minute list of regulations emanating from the Ministry of the Interior for the control of opium-smokers and opium-shops. With regard to the provinces, we have already alluded to the "lack of uniformity in the practical steps being taken to enforce suppression;" and a mild warning is put forth to the Government not to err in haste at the expense of evenness of action. For example, Yunnan, the second in importance of the opium-producing provinces, must, at the recommendation of the energetic Governor-General of the Yun-Kuei, "cease all connection with opium in a few months." On the other hand the allowance to smokers in Peking is only to be reduced by one eighth annually, "in other words, the metropolis still adheres to the term originally fixed in 1906." If Yunnan can really be rid of opium within the desired time—and the evidence of recent travelers from that province certainly speaks volumes for the Governor-General's success hitherto—"it is not unlikely that the time limit will be reduced in other provinces." Kweichow, however, lying under the governance of the same official, seems to present a less hopeful picture. Here, Sir Alexander considers, eradication of the evil will take time. "Kweichow is probably the most opium-sodden province of the empire." Anhwei comes upon the black list as suffering from official apathy. From Shensi, Kansu and Manchuria reports are fragmentary and not over-encouraging; while in Shansi official professions are excellent, but for performance more energy is needed. But in Chihli, the metropolitan province, "measures are now being carried out with earnestness and vigor; and among the other provinces generally, in spite of certain deficiencies that must be admitted, there is still no lack of promise or of real achievement.

By far the most hopeful feature of the report, however, is the strong emphasis that is laid on the steady growth of a new public opinion against the practice of opium-smoking. "It is doubtful," says the writer, "whether any question has ever stirred the Chinese Empire so profoundly as that of opium suppression; and public opinion, backed by a young but growing patriotism, is gradually but surely branding opium-smoking as an evil that must be eradicated." In Shanghai it is pointed out that "young men shun the opium-houses which have in the past been their fashionable after-dinner resort." In Canton the efforts of the authorities are said to be strongly supported by public opinion. "A considerable moral reaction against opium-smoking has set in and numbers of moderate smokers are voluntarily breaking themselves of that habit." Even in Szechwan, so dependent upon its opium crops, the same good influence would seem to be traceable. It is

*China, No. 1, (1909), Cd. 4702. Harrison and Sons, St. Martin's Lane, London, W.C.

easy to see that the effect of this gradual creation of a united public feeling throughout China should go far beyond the cause with which it is immediately concerned. That the progress of opium suppression is now smooth and easy to the end, is not to be expected. The problem of an adequate substitute for the poppy crops that must now be no more planted, of the lost revenue that must somehow be made good, is still far from being solved. The value of cereals in place of opium is strictly limited by the degree in which cheap transportation is available; and for this

China must wait for the development of railways. Bribery as a means of evading the regulations is a serious danger, and the introduction of quack medicines containing morphia threatens to convert many an opium-smoker into an opium-eater, whom it will be proportionately more difficult to treat. But the prevailing note of Sir Alexander Hosie's report is undoubtedly optimistic, if only because the use of opium begins to imply among large sections of the nation a loss of personal dignity.

The Chinese Opium Refuge Society

(Annual Report for the year 1908-1909)

BY REV. ALBERT LUTLEY, HUNGTUNG, SHANSI

THE Opium Refuge Society held their annual meetings at Kongchuang, their central refuge, from August 20th to 22nd. Some of the leaders in charge of refuges came five and six days' journey through great heat, heavy rain and bad roads to attend the conference. A spirit of harmony and hopefulness characterized their meetings throughout and the financial report presented by the treasurer was most encouraging. With the exception of a mortgage on their central refuge, all old debts which had accumulated for several years, had been paid off, and the Society was not only free from debt, but had a considerable quantity of medicine in hand for the work of the ensuing year.

The total number of anti-opium pills issued from the central refuge since last report was 4,594,742. In addition to many hundred thousands of different pills used in cases of illness among the patients, and for free distribution—no charge being made for these pills—no exact record is kept of the number issued. There were 284,300 pills still in hand and 550 catties (or 690 English lbs.) of medicine in powder.

After the reading of the financial statement which had been previously audited and verified by Mr. F. C. H. Dreyer and elder Wang of Hwochow, the director, elder Liu, reported that during the year they had lost from their number two valued and efficient workers—Mr. Kuan, who for several years had charge of the refuge at Kiangchow, a faithful worker and earnest preacher, and also elder Chin, their deputy director, who since 1902 had carried on one of their most successful refuges at Kiehshiu. As a result of Mr. Chin's labors, many hundreds of men and women have broken off their opium, and among these a number have been led to Christ, and received into the Church. The Lord having called Mr. Chin to his reward, it was necessary for them to elect some one to fill his place as deputy director. The result of the ballot was that elder Wang of Hwochow was elected by a large majority and Deacon Ching of Hsukeo was elected to take elder Wang's place on the committee.

During the past season twenty-four permanent refuges and twenty-six temporary or moveable refuges have been conducted and, so far as returns had been made, 1852 men and 170 women had been treated in these refuges, making a total of 2022.

Two meetings were occupied in hearing the reports of the various refuge keepers, regarding the work of

the past year. Although these reports had necessarily to be very brief, some of them were most interesting, and they revealed a large amount of earnest, faithful work being done.

Mr. Ch'eng of Hsukeo being in charge of the most distant refuge was first called upon to speak. He said, "For several years the Lord prospered my refuge, and not only did many patients break off their opium, but several were, year by year, led to Christ and joined to the Church. Now for several years the patients have been very few, and the spiritual results small. Two years ago, fearing I had grieved the Lord, I asked elder Liu to appoint someone else to take charge of my refuge, lest the Lord's work should be hindered. During the past eighteen months fifty-five men and fifteen women have passed through the refuge; four families have put away idols, and we expect several to be baptized this autumn. One encouraging feature of the work has been the liberality of the little church which has been gathered at Hsukeo, largely as the fruit of the refuge work. Last year the contributions for the whole year only amounted to \$22.00, whereas this year their spring contributions for the half year amounted to \$25.50. This was very good, seeing that the Christians are poor and the total membership is only thirty.

Mr. Heo reported that 106 men and 24 women had broken off in the Pingyao refuge and 111 men in the three village refuges, making a total of 331. He said that many of the patients while in the refuge had been most attentive to the Gospel, and some gave special promise. So far as he knew, however, only seven had put away idols and about seventeen were coming to worship. The work of Mr. Yao at Heotsuen was still encouraging and a little church was being gathered there.

Mr. Kong, who has succeeded Mr. Chin in the oversight of the Kiehshiu refuge, has done splendid work. He has not the business ability or gifts of Mr. Chin as a preacher, or the same intimate knowledge of the Word, but his humility, invariable good temper, and willingness to minister to others has, however, already won the respect of all. His care for Mr. Chin during his long and trying illness was an example to the whole Church. Mr. Kong reported that both before and after Mr. Chin's death the refuge had been very full, 306 men and 28 women having broken off. Three village refuges had also



PACKING A MULE-LITTER AT PINGYAO, SHANSI

been conducted, in which ninety men had been treated. Ten families were known to have put away idols, and a number of the patients were coming to worship. Many had pressed him to visit them in their homes, but on account of being single-handed, he had not been able to do so.

Elder Wang reported that 232 men and 20 women had passed through his refuge at Hwochow. The patients had been much more satisfactory than in previous years, and many were coming to worship. Not only was the Gospel spreading among the country people, but the merchants and gentry of the city were now more friendly and frequently came to the services.

Elder Chia, who took the chair at one of the meetings when the reports were being given, read Luke 16 : 1-12, the parable of the unjust steward, and then said: "I am that steward. Formerly I was zealous for the Lord, and labored for the salvation of others. Many then came to me, to break off their opium, and not a few were truly saved. Now for several years I have sought temporal prosperity, and have not been seeking first the Kingdom of God and His righteousness, but have been largely occupied with my farm and other matters. The result has been that very few have come to me to break off opium, and those who have broken off this year have gone back to it again. I have made up my mind to seek the Lord afresh and devote myself to His service."

Mrs. Hsi, the widow of the late Pastor Hsi, who has had charge of a women's refuge at Chaoch'eng, reported that forty-one women had passed through her refuge. One family had destroyed their idols. She also referred to one or two cases of interest, but said that through being unable to visit the patients in their homes after they left the refuge, as she had desired, she feared the work had suffered, and some who appeared hopeful had turned back through want of encouragement and help. Altogether over twenty gave in their reports, but space will not allow me to give more.

The action of the provincial government in strictly prohibiting the growth of opium in this province has, I am thankful to say, been attended with complete success. This summer not a single field of the opium poppy was to be seen, where formerly the most productive land was almost wholly given up to its cultivation. During the spring, inspectors, sent out by the provincial and local authorities, followed one

another in quick succession, and the fines and punishments inflicted upon those on whose lands any opium was found, were such that all who had secretly sown the poppy, or who were still hesitating, hastened to sow their land with other crops and carefully destroyed every plant of poppy that might show itself above the soil. The firm and thorough way in which the cultivation of opium has been eradicated from this province within a little over two years is deserving of all praise and commendation, and is proof of the sincerity of the Chinese government in grappling with this gigantic evil. It is also full of promise for the future of this great people.

The prohibition of opium growing has made opium refuge work all the more necessary and urgent. Many of the opium smokers complain that the government has suddenly deprived them of their opium, but has provided no satisfactory way of helping them to break off their craving for the drug. A wide sphere of usefulness will, therefore, for a few years, be open to the men engaged in this work. They are realizing their opportunity, and in their meetings the spiritual side of the work was kept well to the front, and the comparative fruitlessness of all work that fell short of leading men and women to Christ was emphasized.

These men have now once again returned to their various refuges. May I ask that you will support them by your prayers, not only when you have read this letter, but also constantly throughout the coming months, when they will be laboring for the salvation of the opium victims of this province. Those who at home have sought to save the drunkard will have some idea of the discouragements and difficulties of their ministry.

At the close of their meetings they considered the possibility of extending their work, and requested the director and committee to take steps towards re-opening one or two centres where they formerly had refuges. Lack of funds for rent of premises and the initial expenses of opening new refuges, and, also, lack of suitable men to take charge led them, however, to decide to refrain from opening refuges in new districts at present. Pray for this voluntary Christian society who seek the salvation of their own people in China.



A SCHOOL ROOM IN SHANSI

Pilgrimages to the Sacred Hill in Hunan

BY REV. G. G. WARREN, WESLEYAN MISSION, CHANGSHA, HUNAN

HENG Shan is a sacred mountain, situated in the centre of the province of Hunan. It is popularly known as the "Southern Peak," being connected with a "northern," a "western," and an "eastern" peak, as forming prominent geographical features in the legendary period of China's history.

In the times of the very earliest mention of these peaks—in documents which purport to describe the doings in the days of Abraham—these four mountains were centres of important sacrificial ceremonies performed from time to time by the emperor himself. To-day imperial sacrifices are still offered, but the offering is made by deputies, generally two of the higher provincial officials.

When popular pilgrimages commenced it would be hard to say. But in these days the worship of the people quite eclipses the imperial ceremonies, and forms the main subject of interest in connection with the mountain.

There are occasional visitors from other provinces, some of whom may be performing a pilgrimage to the companion "peaks" of the north, east and west. But the great mass of the pilgrims comes from the home province of Hunan. No statistics are procurable of the number of pilgrims from any particular locality; much less for the whole province. The Chinese themselves have scarcely any experience of attempts to estimate large numbers, and it would be useless to ask anyone how many pilgrims come from year to year.

As the traveler gets nearer to the mountain, however, in the month of September, the strings of pilgrims, going and coming, increase in number until what are, at ordinary times, somewhat untraveled paths, come to be more crowded than the busiest high roads in the province.

At the actual foot of the mountain there is a large temple, one of the largest I have seen in China, erected by imperial orders, where every pilgrim must worship. The crowding, din, smoke (from burning paper prayers and paper offerings), and general confusion are about as far from our western ideas of worship as anything can be. But Chinese worship is individual and not congregational. Each man walks in or walks out, kneels down or rises up as and when he will. He crosses in front of others worshipping,

others cross in front of him without any idea of impropriety. He shouts his lilting song, or mutters his prayer, or is silently absorbed in casting lots in the utmost indifference to the presence of other shouting, muttering or silent worshippers.

From the back court of the temple you enter on the actual ascent of the mountain—a fine, well made and well kept road, at times very steep, at others a mere slope, rarely having to make descent into crossing valleys. Really, there is only one big dip, and that is only for some 300 feet in height. The highest point gave, on two successive days on which I visited it, an aneroid reading of just 4500 feet above the sea. The weather conditions were such as to justify the reading being taken as near the exact height.

I went up the hill very leisurely, for it was a hot day. I made frequent stops at the resting places

which stud the road. As I went up (or rested) I counted all the down-coming pilgrims who passed me. In six hours I counted 2570. I was assured that for two or three days and nights previous the numbers had been always as great, at times greater—night and day make but little difference if the weather be fine. Indeed, on the first night on which I stayed at a temple not far from the top, there were numbers of pilgrims who each threw down an incense stick in front of the temple, notwithstanding that a



DR. KELLER, OF CHANGSHA, AND A GROUP OF CONVERTS ASSEMBLED ON THE BANK OF THE SIANG RIVER FOR BAPTISM

violent storm had raged during the whole night.

For a week or ten days I think it is no exaggeration to say that 10,000 pilgrims a day present their prayers and worship to the numerous idols that are to be found in the temples upon the mountain slope.

The pilgrims struck me as being for the most part—I should roughly guess about ninety per cent—honest, clean-living peasants. Now and again, wealthy, scholarly pilgrims were met, who performed their journey in chairs. But the immense majority were shod in the rough straw sandals which in all parts of the country form the peasant's foot-gear. They walked without any signs of weariness or discomfort. Patched or ragged garments were about as rare as the long gown. The simple coat and trousers were just the garments the farmers don on festive occasions. This class forms the real backbone of the population of China. In China, even more than in

the west, officials and scholars, merchants and all the varied classes of the big towns, are being continually replenished from the country. If you can influence the peasant class, you influence the China of the future.

The inns on the road at which we stayed for the night, or for our meals in the daytime, were always crowded. But there was a marked absence of what one frequently—though by no means always—experiences of known and acknowledged wrong-doing. Only twice did I see pilgrims smoking opium; the two men seemed most deeply ashamed at being detected. There was no opium smell in the inns or temples. This is largely accounted for by the fact that opium smokers are unequal to the physical strain of the journey. All pilgrims are for the time-being vegetarians (which in religious usage in China, includes abstinence from wine and even from certain strongly-flavored vegetables, *e.g.*, garlic). The non-use of wine may account for the comparative freedom from anger and heated words. No vituperative language is indulged in. Though in the four days' road journey which I took to the hill I must have passed over ten thousand pilgrims, I never heard one "bedevilment." The journey is undertaken with the most evident sincerity and earnestness.

Among the pilgrims are some who impose on themselves the necessity of a special act of worship every three, five, seven or a hundred steps. The "five" and "seven" steps are the more common. This class of pilgrim is clothed in a special garb—either a black coat bordered with a red or a yellow collar; or a red coat and trousers. The red garments are in imitation of a convict's prison garb, and indicate the wearer's estimate of his own standing before the gods. A red collar indicates that the journey is a penance, self-inflicted on account of a parent's death—an indication of heaven's anger at an unfilial son. The yellow collar indicates that the parent is ill. This pilgrim garb on returning is used to clothe the sick parent in, and is believed to be most remedial, especially as regards the expulsion of sickness-causing demons.

This pilgrim carries a little wooden platform, raised (when placed on the ground) by two frames, a few inches high. It bears on its outer edge a number of incense sticks. This is grasped in both hands. The steps, carefully counted and steadily paced, are made, then the pilgrim stands erect, kneels down, places the platform on the ground and just touches the board with his forehead, and then again stands erect and continues his pacing. Every shrine, spirit-possessed tree or well passed on the route, receives special worship. By a rough estimate, I reckoned that one band of over ten such pilgrims must each have performed over twenty thousand prostrations. I was asked by more than one European to whom I told these things, whether there were not a good many "missed" prostrations. No Chinese ever thinks of such a thing. If a vow is taken to worship every "five" steps, its entire validity would be annulled by a single mistake. The interesting inference is that whatever ideas of idols the idolater may have, he certainly believes in a Power that can watch over every step of tens and even hundreds of miles of roadway.

There seems to be no "society," "church," "company," or any other kind of association of such worshipers. No one is blamed (unless, perhaps, by an over-zealous relative) for not undertaking such a vow; no one is praised for undertaking it. There is no list of heroic worshipers; no mark of merit (other than the possession of the clothes); no word of encouragement, or sympathy, or congratulation from priest or onlookers. Each such pilgrim is necessarily accompanied by at least one companion, who supplies fresh incense sticks to the stand, and acts to some extent as a servant of the pilgrim.

What is true of these special pilgrims is true of all pilgrims. They are sheep without a shepherd. No man cares for their souls. The priests simply bang a drum to call the attention of the gods to the fact that somebody is worshiping them, and then presents his collection tray and receives a very small contribution in return. Oftentimes a band of a dozen will give less than a penny of our currency, occasionally their joint contribution would not amount to even a farthing. No priest—as far as my observation went, and I paid some attention to the point—ever enters into any spiritual talk with a pilgrim. No pilgrim seems to anticipate or miss any conversation about religious matters. The idea of such a thing has not, apparently, occurred to him.

The two overwhelming thoughts, as one watches the stream of these worshipers, is their own sincerity, and the painful inadequacy of the return for such sincerity. I saw one man cast lots most humbly and reverently before the idol. He held in both hands, as he kneeled, a bamboo vase containing some twenty or thirty bamboo slips each with a number graven on it. The vase is held at an angle and slowly turned round till one slip falls out. This is taken to the priest who gives the applicant a special prayer. "No. 9" came out. It was handed to the priest. "Blank," was all the reply. The pilgrim's request to the idol for a prayer was in vain. "No. 9" which fell to the ground, had no prayer attached to it. No word of apology or comfort. I felt indignant, and went back to a seat with the pilgrim and tried to tell him of a God "who seeketh" men to worship Him, *who never gives a blank*, and who has always heard all who call upon Him.

It is cheering to remember that for the sake of His own Name, and of His own glory, as well as for the sake of His great love, the full supply of all our needs is guaranteed by our relationship to Him as our Shepherd. A lean, scraggy sheep, with torn and tattered fleece, would be small credit to the Shepherd's care; but unless we *will* wander from Him, and *will not* remain restfully under His protection, there is no fear of such ever being our lot. We may lie down in peace, and sleep in safety, because the Shepherd of Israel neither slumbers nor sleeps. No lion or bear can ever surprise our ever-watchful Guardian, or overcome our Almighty Deliverer. He has once laid down His life for the sheep; but now He ever liveth to care for them, and to ensure to them all that is needful for this life, and for that which is to come.—*J. Hudson Taylor.*

Ng Loh Saen

(Elder and voluntary worker of the China Inland Mission, Ningpo. Born 1835, Baptized 1865, Died 1909)

"Behold an Israelite indeed in whom is no guile"

BY MR. W. H. WARREN, SHAOHINGFU, CHEKIANG

A YOUNG missionary stood, sombrely surveying what was to be the scene of his first missionary experiences in China. The surroundings were humble enough but the associations not without interest. The place was Ningpo and the house was one in which Mr. Hudson Taylor commenced the work which was to develop into the China Inland Mission.

A movement at the door, and a somewhat tall, friendly looking man, well over fifty years of age, stood bowing; he was invited in and offered a seat, and then matters became embarrassing. The new arrival's knowledge of Chinese was meagre as to quantity and distressing as to quality. Conversation under these circumstances was of necessity limited, and a very hazy idea was left of what was said, but a very clear perception of the meaning the visitor by tone and manner intend to convey—a welcome to Ningpo.

The visitor was Ng Loh Saen, and from that moment until the past few weeks, when he heard the summons, "Friend come up higher," he has been to me a helper and an encouragement. He was the first Chinese friend I ever had, and, through the seventeen years I have known him, has proved himself one of the most upright and earnest, devout, Christian men with whom it has been my privilege to be associated.

Mr. Ng was born at a place named Tsiu-saen, about thirteen miles from Shaohingfu. At the age of eighteen he left home for the first time to enter a dyer's establishment at Ningpo. He remained with the same firm until the time of his death, and indeed, before being taken ill, expected to return there to continue his duties. For fifty-six years Mr. Ng faithfully served his employers, starting from the bottom, until, for many years he has been the foreman of the works. This speaks for itself as to his integrity and steadiness in all matters relating to his business career.

The dyeing works are situated near the chapel at Wu-gyiao-deo, where Mr. Taylor first settled in Ningpo, and it was there Mr. Ng first heard the Gospel. He was a cautious man and was never carried away by excitement or novelty. I can well imagine how he would listen and ponder, and read what books he could get, for he had had a good elementary school training before being put to a trade.

It was some considerable time before our friend

could satisfy himself as to the claims the Gospel had upon him, the benefits it conferred and the way of salvation. He was, however, a true seeker and the promise held good, "Seek, and ye shall find." Eventually, at the age of thirty, he made his public confession of faith and was baptized.

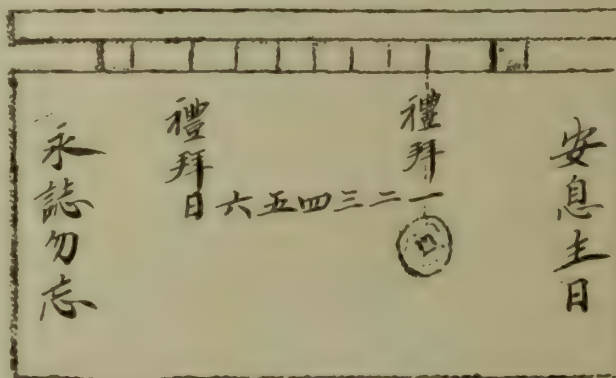
At one time the question of observing the Sabbath seemed likely to involve him in some difficulty. "Dear me," said his employers, "we cannot allow this sort of thing, you will have to leave us if you persist in it." "Very well," said young Loh Saen, "if it comes to choosing one or the other there is no more to be said, I will go." It is evident that the firm knew they had a faithful servant, for it seems that they tacitly yielded the point, and after a time got so far as to tell him, "if you have any friend coming to the services on Sunday, who cannot very well get home to dinner, bring him here with you to have a meal."

For six years I was in constant intercourse with Mr. Ng, and always found him living a quiet, even-tempered, Christian life, never given to those prevailing besetments of the Chinese—prevarication and slander. If anyone's actions or words were being criticised in his presence, he would always endeavor to mention some redeeming feature or trait in the character of the person in question. Yet he was a true son of China, very punctilious in little details, his attitude of mind seeming to be, "These ought ye to have done and not to leave the other (weightier

matter of the law) undone."

It was only by constant application to his duties that he was able to support his family in modest comfort. His only son died nearly twelve years ago, this left him responsible for a daughter-in-law and two grandsons. Still he was ever ready with his donation to any fund being raised, or to render any assistance possible to a needy member in distress. Living near the chapel he was the first to come and the last to go on the Sabbath day. In street chapel preaching, either during the afternoons or on summer evenings, he was always ready to drop in and give help as his other duties allowed him to do so.

Other missions opened large and comparatively imposing places of worship, but he was never lured away from his own insignificant little chapel, of which he became the main pillar. He always set his face against the Church utilizing its influence in lawsuits,



A SUNDAY CALENDAR

Meaning of characters to the left. A Perpetual Reminder.
Meaning of characters to the right. Rest on the Lord's Day.

This board hangs up in Mr. Ng's home and is a device of his own for his wife to remember the Sabbath as it comes round. Seven strings, each with a cash at the end, are run through the top bar and hang down behind the main board. On Monday No. 1 string is brought forward, and on Tuesday No. 2, while No. 1 goes behind again and so on.

which at one time threatened to become a great hindrance to the true work of the Gospel in Ningpo. He was one of the hidden ones without any brilliant gifts, but living an honest, God-fearing life, exercising an influence for good among his associates and friends; a real particle of the salt of the earth, that had *not* lost its savor; a true light that shone steadily. To him the words may ere now have been spoken: "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

Since leaving Ningpo I, of course, have not had so much intercourse with Mr. Ng, but as his home is near Shaohingfu, and it has been his practice to return at least twice a year, it has still been possible to see something of him from time to time. During the last two years we have been making an effort to open work in his village of Tsiu-saen, and bible-women have made monthly visits to the place, and always found a welcome at his home.

Mr. Ng returned from Ningpo for his usual summer visit early in July. He came into the city to see us about a small house he thought could be rented, and which would be suitable for a chapel. A Sunday was spent here, and it was his joy on that occasion to see his wife and daughter-in-law baptised. He promised to delay his return to Ningpo until after arrangements were completed about renting the house in question. These, he practically carried through, but on July 17th he was taken ill with what was apparently a virulent form of remittent fever, and after a few days sickness the end came, and he was not, for God took him. A special messenger was sent to us to go out and conduct a funeral service, and on July 27th we laid his body to rest on the green hillside close to his own home, in the sure and certain hope of a resurrection unto eternal life.

Now note the gracious dealings of God. *As a Christian* our friend was permitted, before being called hence, to see realized what had become almost a life-long hope, his nearest relatives received into a church of the mission with which he himself had been connected for so many years; and almost, if not quite,

his last act, was to help in his usual unostentatious manner, to further the Kingdom of God in the consummation of another hope, the opening of a new out-station in his own village. *As a Chinese*, he was permitted to die in honored age among his own people, in his own home, and to be laid in the coffin and buried in the grave which, according to a very usual custom in this land, had been prepared some years ago: this is the Chinese ideal of a happy death. "If any man serve me, him will the Father honor."

Mr. J. H. Edgar gives us further information regarding Batang. He writes as follows:—"I arrived at this out-of-the-way Tibetan village four days ago, which means that, traveling moderately

fast, I have been four months *en route*. When still three and a-half days from Tachienlu, or twenty-one and a-half stages from Batang, we entered the territory of China's tributary provinces, and at Tachienlu itself we said farewell to anything like moderate altitudes, for, during the eighteen stages the traveler is probably fourteen days above 12,000 feet, of which six days will be about 14,000, and some days and nights nearly or above 15,000 feet. In this journey almost everything must be carried, and little margin can be left for sickness or accidents *en route*. In Litang, a town 14,000 feet above the tide, there is a famous lamasery, with nearly 4,000 lamas. It was part of their profession, among other things, to be anti-foreign, and as a consequence, until seven years ago no traveler from Europe had re-

mained more than two nights in the adjacent village. In spite of vicious threats and schemes for poisoning, I remained ten days, but it was quite unusual. This time, the buildings inside the lamasery were not only at my disposal for three nights, but no objection was made to my visiting the most sacred places, and before leaving I had taken buttered tea with the famous abbot, an alleged living Buddha, under the golden tiles of his own temple. Batang was opened by Mr. and Mrs. Muir, the latter being absolutely the first woman to reach the town. Indeed, this young Canadian bride was the first woman to test the last two notorious passes in the Batang region."



A CHINESE CHILD

Tidings from the Provinces

News Notes

Lord Li Ching-fang, Chinese Minister to the Court of St. James, says a native despatch, has sent a telegram to the Ministry of Education concerning Chinese girl students. He points out that the Chinese girls who complete their education abroad and return to China have been growing in number, and, therefore, some examination system should be instituted for them by way of affording them encouragement and reward.

The Empress Dowager has ordered the installation of electric lights and telephones in Ch'angch'uen palace.

The Viceroy in Nanking has recently drawn up and issued copies of regulations to check foot-binding among the people. According to the regulations anti-foot-binding proclamations and literature will be distributed when the local officials take a census of the people. The officials will instruct them in the disadvantages of foot-binding and the necessity of unbinding the feet of the women and girls within the space of one year. Fines will be inflicted or rewards given according to violation or observance of the prohibition against foot-binding. From the first year of Hsuan Tung girls under ten years of age are not allowed to have their feet bound on pain of fines of \$1 to \$4 according to the standing of the family that violates the rule. An inquiry will be held yearly when violations or observance of the rule will be noted, and fines or rewards will be meted out accordingly.

Where are the long strings of coolies carrying opium down to Hunan, Kwangsi and Tonking? They have gone home empty-handed. Wheat, corn, beans, peas, rice, cotton, etc., have replaced the poppy in the fields; and the Yunnanese, who once depended on the opium trade for a livelihood seem to thrive better on wheat, rice and other cereals. Here is one man, who last year was seldom seen on the streets; he was smoking opium and talking most of the night, and sleeping during the day; now he is working in the fields beside his wife who has kept life in him during the years that were wasted on the opium pipe. The price of rice and other foodstuffs rose and rose above poor peoples' heads; now they can feed well on a fraction of what it once cost, while at the same time wages are kept fairly high. I was told not long ago that the suppression of opium "spelt the ruin of Yunnan." The very reverse is the real truth. As regards foreign goods, there has never been greater demand in Yun-

nan, and the demand will increase with the increasing prosperity of the province.

An astonishing thing occurred just recently at the likin station of Pingi. It appears that until just recently opium has been allowed to pass through from Kweichow to Tonking upon the payment of a special tax. A body of Kuhtsingfu merchants sent into Kweichow for some thirty-five horse-loads of opium, upon the strength of a proclamation from the Pingi magistrate granting them right of passage to a certain date. The opium arrived in good time, the extra tax of some Tls. 4,000 was paid over to the magistrate, but the likin officer refused it till paid another sum, for himself, it is said. They promised him the sum but had to go two days' journey for the silver. The fixed day passed by before they could return with the silver, and he then wired the case to the Viceroy, who gave orders to burn the whole amount—which was done. The likin officials and the magistrate are said to have been on bad terms—hence the incident. One merchant alone suffers to the amount of \$20,000. This is one of the many curious cases of mingled justice and injustice, fraud and honesty constantly occurring in China.

Shansi

LUCHENG—Six months have passed since our last circular letter, during four of which we have been absent from our station. We spent the summer months at Chefoo, and had a very enjoyable time. Apart from the benefit of rest and change, have been the advantages of meeting with fellow-workers from other parts of this great empire. We met missionaries from eleven provinces, some old friends, some seen for the first time, and one can understand now much better the work in other districts and pray for them more intelligently. We were also glad to become acquainted with the school workers and can sympathize more with them in their labors among the young.

During our absence Miss Barraclough has been at this station alone, but one of the other missionaries in the district has always come over for the monthly gatherings. As the summer has been an exceptionally wet one, the attendances have not been large, but we have been glad of a better report regarding the village chapels. The two native helpers have visited fairs and theatres, preaching the Gospel, but the sales of books and tracts have been small.

The Sunday before we left, at our monthly gathering, two were admitted to the Church by baptism (one man and one woman). The woman is the wife of a member and has been satisfactory for a long time, but her husband has been enslaved by opium. We hope that he will be received back into fellowship next month. The man has been our helper for about two years; formerly a very heavy opium smoker, he has been free now for about five years, and bears a splendid witness to the saving and keeping power of Christ.

During our absence our oldest member was called Home. She has for some time been partially paralyzed, the result of cruel treatment in 1900, when she was left for dead. The last time I saw her she was dressed in her grave clothes, waiting very patiently the call. She was seventy-nine years of age. Her son and his wife and daughter are all church members. Three others have passed away, friends and relatives of church members, who, though not reckoned among the earthly Church members, we have reason to believe were trusting in Christ.

Next week at our monthly conference we are hoping to arrange and plan out our winter's work. As one sees it at present, we do not feel it best for His glory to carry on opium refuge work, but shall endeavor the early part of the winter to have a more systematic evangelization of the villages not usually visited, and try to open a preaching place in the city for the coldest two months. Classes for enquirers and members will also form a part of our plan, and special effort will be made to follow up the work done in last year's refuges. We would also ask you to join us in thanks for all the mercies of this summer, for protection from sickness and dangers in all our journeyings to and from Chefoo.—*Mr. Alfred Jennings.*

Szechwan

KIATINGFU—The revival movement began at the yearly conference of the Canadian Methodist Mission in Ren-show, two days' journey from Kiatingfu. After several days of waiting upon God, the Holy Spirit came down into their midst in wonderful power. At times the whole congregation (over two hundred) were prostrate on the floor, and in every respect the experiences were identical with those in the revival centres in the north. This conference represented the whole of the Canadian Methodist district, nearly all their helpers and leading

members from the various stations being present. In many cases these delegates have been the means of carrying the blessing back to their respective churches. The Kiating delegates, both native and foreign, returned home on July 7th, and the same evening the three missions gathered together to hear the good news, and to pray for a like blessing. Meetings were continued for three weeks, each congregation gathering in its own chapel in the mornings, and all three uniting in our chapel in the evenings. The separate morning meetings were the most powerful. The evening gatherings were given up mostly to teaching and instruction, and although opportunity was given for testimony and confession, the response was very meagre. At the morning hour, however, the working of the Spirit was very marked and powerful. The conviction of sin was deep and searching; the agony of souls was intense and dreadful to witness; and the confessions which were poured forth were sickening to hear. Many have found the Lord's peace and joy, and are living new lives, as different from the former lives as day from night. The transformation in some has been truly wonderful. The joyful hearts, the beaming faces, and the kind, loving deeds all tell of a new heart and a new power.

One very interesting case is that of a tailor from Chungking, a heathen man, who was passing through the city on a pilgrimage to Mount O-mei. Being rather short of money, he stopped to do a few days' work, and chanced to fall in with a master tailor who is a member of our church. This tailor, according to his usual custom, persuaded his guest to accompany him to the meetings. The stranger came to town just as the meetings began, attended the first service, was mightily convinced and convicted, and immediately gave up his pilgrimage, and began to earnestly enquire after fuller light. He made public confession of his whole life, and has evidently a real and intelligent faith in Christ as his Savior. Another tailor, a local man, also came to the meetings, and has apparently been converted.—*Mr. W. H. Hockman.*

Honan

CHENCHOWFU—You will be glad to hear again of the work here, which, until recently, was carried on by our friends Miss Leggat and Mrs. Talbot, who had to leave on account of health.

We have much to thank God for since our arrival here last June, and in spite of a very hot summer followed by a spell of rain and damp lasting forty days, we have been able to con-

tinue in regular work, and can report good progress in all departments of the work.

Although confined mostly to station work, I was able to make short visits to the out-stations of Tangleo and Sinchan, the evangelists also have gone to the former, and to Mantshih to lead the Sunday services as often as possible. At this last place, you will be glad to know, the members have offered a building for worship, and contributed two thousand cash to help repair it, the central church here also giving a like amount. Two of our members, Mr. Kih and Mr. Ma have been very zealous in going there to preach.

At Sinchan the numbers have been somewhat reduced by removals, and Mr. Song is finding the work rather difficult. Pray that the Lord will open many more hearts there. He also suffered from sickness after the summer, but is well again now. The failure of the cotton crop and of some of the staple articles of food, and consequent rise in prices, will make it a very hard winter for the people in general, the Christians, of course, included. Please pray that this trial may draw them closer to God.

Mr. U has been active in visiting the out-stations, and helping generally in the work. Mr. Ting continues at Lut'ai and is doing faithful work. The Christians there are growing in grace, and are getting to the stage when they can lead their own meetings should the evangelist be absent. We are looking to the Lord to open up more centres round about that place, and I am sending him this month to Tanch'eng to stay some days with a view to establishing a centre there, for there are a number really interested in the Gospel.

Mrs. Bevis and myself have been doing considerable dispensary work here, having two regular days a week. We have treated two hundred and sixty-five patients of all ages during these several months, and have had excellent opportunities of preaching, numbers of the patients coming to the services as a result.

Dear evangelist Wang is my right-hand man, and is always active for Christ. He recently made a long and successful tour about the district and reported much interest in the gospel message.

We are busy preparing for our Autumn Church Conference, and hope to have a rich time of blessing. We are expecting to have Messrs. Shearer and Lack to address the Christians.

May I ask for earnest prayer for the helpers and Christians here, and for ourselves that we may have wisdom and grace for all that devolves upon us.

The boys' and girls' schools are in good running order. We are expecting to have a lady worker to assist in the latter, and in that case will be able to receive more pupils than at present.

There are griefs and difficulties too, in the work, which are a call for special intercession. A Mr. In, who professed to love the Lord, has, after sinning grievously against God and the members of His body here, died unrepentant. We feel that God has cut him off that others may be warned. We ask special prayer for a Mr. Kuoh, who, after causing conflict and sorrow, has severed himself from us. Will you pray that God may show him his own heart of sin, and God as conqueror over all the power of the Evil One.—*Rev. E. G. Bevis.*

Monthly Notes

ARRIVALS

On November 26th, at St. John, N.B., Mrs. G. Stott and Mrs. A. Menzies, from England.

DEPARTURES

On October 2nd, from Shanghai, Mr. and Mrs. V. L. Nordlund and five children and Mr. G. Palmberg, for North America.

BIRTHS

On August 2nd, at Batang, to Mr. and Mrs. J. R. Muir, a son.

On October 13th, at Chinkiang, to Mr. and Mrs. C. Best, a son (Sydney Theodore).

DEATH

On October 15th, at Chefoo, Mrs. D. W. Crofts, from dysentery.

Baptisms

KANSU—	
Liangchowfu and out-station	6
SHANSI—	
Siaoyi and out-stations	25
KIANGSU—	
Yangchow	4
SZECHWAN—	
Pachow and out-station	14
KWEICHOW—	
Anshunfu and out-station	6
KIANGSI—	
Yungsin	6
Changshu	17
CHEKIANG—	
Wenchow and out-stations	29
Chüchowfu out-station	3
Lanchi	24
Ninghaihsien	3
HUNAN—	
Yüanchow	2

Previously reported 139
985

Total 1,124

Editorial Notes

AT the beginning of the year we shall revise our Prayer Union and CHINA'S MILLIONS lists.

This will mean, as we do not wish to keep names upon our books where the interest of the persons has been lost, that the names of the persons from whom we have not heard for several years will be removed. May we say, in case we make mistakes in this process, that we shall be thankful for any corrections which may be sent to us. In addition, will not friends who wish to remain members of the Prayer Union and to receive copies of CHINA'S MILLIONS make sure that we have their correct addresses. Not a few of our friends in the past have changed their place of residence without giving us notice, and sometimes this has meant that we have sent copies of the paper for months to a wrong address, where it has been simply thrown away. We shall appreciate it if our friends will be so good as to be thoughtful about this matter.

The Prayer Union of the Mission was established in 1893 with the object of securing united and definite prayer for the Mission and for China. It has obtained its object so far as it has grown and has been true to its purpose, and we have many evidences that it has brought to our work very special blessings. May we suggest to our present members that there is a real service which they may render to Christ and to China in connection with the Prayer Union, namely, that of increasing its membership. If prayer is what the Scripture says it is—of which there can be no doubt—then prayer is our greatest need, and it would be our greatest blessing. Will not our praying friends who believe this, act upon it, and do what they can to secure us the help of other praying friends. If any person desires tracts for distribution which will tell of our Prayer Union, he may obtain them by writing to either one of the Mission Offices.

There are a number of returned missionaries with us at present who are able representatives of the mission cause and whose services are at our disposal. Mrs. Stott has returned to Toronto, and, though her throat is giving her trouble just now, we hope she will in time be able to take up her former service of speaking. Also Rev. and Mrs. Percy W. Knight are home on furlough, and, while Mrs. Knight is not yet able to speak on account of ill-health, Mr. Knight will be pleased to engage in deputation work. And, finally, we have with us in the Home in Germantown, Mrs. Shapleigh, who is so much better that she is able to take several meetings in a week, and whose testimony is so full of blessing that any audience is to be counted happy which has the privilege of hearing her. It has been our continual sorrow in connection with our work on this continent that we have had few to tell of its needs and claims, so that we have special joy in speaking of the presence with us of the above friends. We ask special prayer for those mentioned, that they may be greatly used of God in behalf of China.

The Student Volunteer Convention which takes place once in every four years, is again due, and it is to be held from December 29th to January 2nd, at Rochester, New York. The leaders of the Convention are urging Christians everywhere to pray for it, that its sessions may be full of spiritual power and that it may fulfil the purposes of God in all respects. A part of this appeal is as follows: "The possibilities of the Student Volunteer Convention are boundless, because of the absolutely unique situation which confronts the Church throughout the world, and because of the limitless resources of the living Christ. It is essential, therefore, that believing Christians unite from day to day in intercession characterized by reality, recognition of the character of God, and achieving faith. Such co-operation availeth much in its working." We hope that those who read these words will give themselves to prayer in behalf of the Convention, in order that many of the young lives which will come under the influence of the speakers present, will, most truly, hear the voice of God and be separated to holy service by the Spirit.

"The world lieth in the evil one." (1 John 5:19, R.V.) The question is often asked, "Is the world getting better?" To answer it, two other questions have to be asked; first, "Which world is meant; the little world we see about us, or the real, great world which God sees?" and second, "What is meant by getting better?" As to the first question, most people think of what they see, and from this they generalize largely. This means, for instance, that the usual American imagines all the world to be like America. But America, as a fact, is a very small part of the world, and even when we add other Protestant countries to it, still we have but a small portion of a great whole. So the additional question is about this other portion, where Roman and Greek Catholicism, Mohammedanism, heathenism and paganism prevail, and who will say that such lands and peoples, proportionate to the increase of souls, by natural propagation, are getting better, numerically or otherwise? As to the second question, most people imagine that because there is more religiousness and humanitarianism now than formerly that there is more vital godliness. This is far from true. That there is in so-called Christian countries more civilization, with its many attendant blessings, cannot be denied. This is an unmistakable by-product of Christianity, for which we cannot be too thankful. But when it is enquired, is there a greater portion of really saved people among professing Christians, is there more actual godliness among those who are Christians, and are Christians in general increasing in their sense of obligation toward God and men in respect to the living and the preaching of the Gospel, a different view is presented and a different answer must be given. May we not forget that the world is still the world, and that God has said it, that it lies in the evil one.

Ebenezer.

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"Hitherto hath the Lord helped us."